

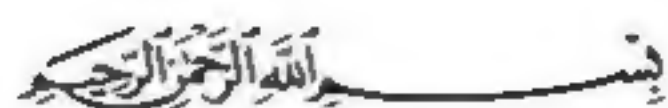


# *The Prophets of Allah*

THEIR LIVES & TIMELESS LESSONS

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## **Course Objectives**

1. To identify authentic sources of the stories of the Prophets.
2. To learn lessons from the lives of the Prophets.
3. To appreciate the patience and steadfastness of the Prophets in delivering the message entrusted to them, and take them as role models in fulfilling the same role.

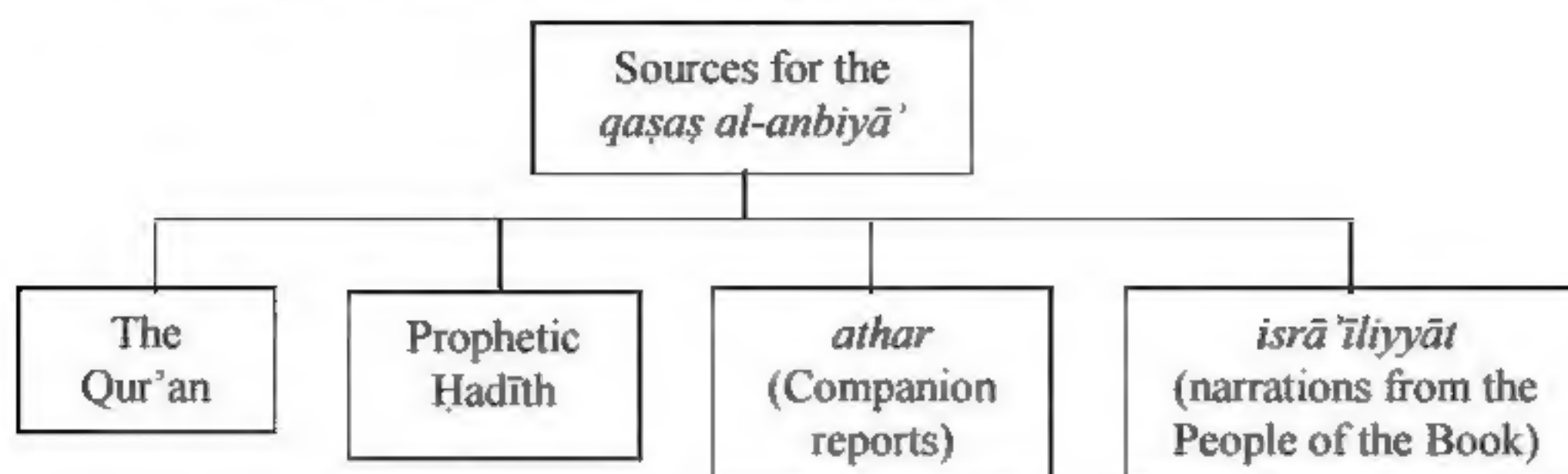
## Introduction

<p><b>Why study the stories of the prophets (qīṣaṣ al-anbiyā')?</b></p>	<p>Many times, people may not see the benefit of studying the lives and struggles of the previous nations, even if they understand the importance of studying the Sīrah of Muḥammad (ﷺ) and his Companions (رضي الله عنهم).</p> <p>After all, does not the Qur'an state:</p> <p>تِلْكَ أُمَمٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ۚ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾</p> <p><i>That is a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do (Sūrat al-Baqarah, 2:141).</i></p> <p>This verse is to be understood in context of the Muslims not being held responsible for the actions of the previous nations.</p> <p>Indeed, Allah (I) has related numerous incidents from the lives of the previous nations and their prophets. Many of the same incidents have been mentioned repeatedly, in slightly different narrations, so that we may contemplate the lessons provided by these stories.</p> <p>لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ﴿١١١﴾...</p> <p><i>There is certainly in their stories a lesson for those of understanding... (Sūrat Yūsuf, 12:111)</i></p> <p>These Prophets of Allah are from the elite of humanity. They are our masters and our role models, and we pray that Allah (I) unite us with them in al-Firdaws. In learning their stories and struggles, we can better emulate their wisdom in our own lives.</p>
<p><b>Benefits of studying the lives of the prophets</b></p>	<p>1. Rasūl Allah (ﷺ) was commanded to relate these stories to us, and so are we to others. We are studying the lives of the prophets in fulfilment of Allah's (I) command.</p>

	<ol style="list-style-type: none"> <li>2. To learn from the lessons and wisdoms demonstrated in the lives of the prophets of Allah and to contemplate over these.</li> <li>3. This knowledge facilitates understanding of the Qur'an.</li> <li>4. This knowledge engenders and increases love for all the prophets</li> <li>5. To follow the example of the prophets, who were guided.</li> <li>6. Knowledge of the prophets raises our hopes and lifts our spirits.</li> <li>7. Charts out a methodology for <i>da'wah</i>.</li> <li>8. In order to defend the honour of the prophets against lies and slander, as well as from those who raise the status of some prophets beyond their due.</li> <li>9. An awareness of some of the challenges faced by the earlier nations, and recognise how we, as a Muslim community, can adapt.</li> </ol>
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## Sources of stories of the prophets



<b>The Qur'an</b>	<p>The Qur'an is the most important source of information on the lives of the Prophets. It contains a number of narratives; many of which recur in a number of <i>sūrah</i>s.</p> <p>The Qur'anic narrative of the lives of the prophets lacks standard historical / geographical data. In fact the Qur'anic focus is on the morals and teachings that the believer may derive from these stories.</p> <p>The Qur'an is sent down as a mercy and a healing (Q. 10:37). These stories, if studied properly, will fulfil that purpose and purify our souls and hearts.</p>
<b>Books of Ḥadīth</b>	<p>There are many <i>aḥādīth</i> that elaborate and provide additional detail of the lives of the prophets, the earlier nations, and the lessons that Muslims should extract from these events.</p>
<b>Statements of the Companions</b>	<p>Commenting on some of the verses of the Qur'an, such as the creation of Ādam (ص), some of the Companions such as Ibn 'Abbās, Ibn Mas'ūd, and Ibn 'Umar (ر) explained and detailed how and why certain events happened.</p> <p>For some of these explanations supportive <i>aḥādīth</i> do not exist. However, we accept (to an extent) the statements of the Companions in this regard assuming that the knowledge they relate in regards to matters of the Unseen is from the Prophet (ﷺ).</p>
<b><i>Isrā'iliyyāt</i></b>	<p>Another main source of information on the lives of the prophets and earlier nations are the <i>isrā'iliyyāt</i>, the stories and traditions passed down in Jewish and Christian Tradition.</p> <p>Often, these narratives can provide useful and interesting contexts to what is already known via the</p>

	<p>Islamic tradition; however, care must be exercised when resorting to them.</p> <p>Firstly, there is no guarantee that these narrations have not been tampered with over the centuries. Just as the Bible and Torah are no longer in their original revealed form, any traditions that come from the earlier communities may no longer exist in a pure and original form.</p> <p>Secondly, some of the Judaeo-Christian traditions contain fabricated lies and slander about the earlier prophets. Just as they attributed divinity to 'Isā (ﷺ) or 'Uzayr (ﷺ), so they alleged other prophets, such as Lūt (ﷺ) and Dāwūd (ﷺ), fell into major sins.</p> <p>The general principle to keep in mind when studying Judaeo-Christian traditions is that if they contradict anything in the Qur'an or Sunnah, they are automatically dismissed. Likewise, these traditions <i>may</i> be true when they do not contradict the Qur'an and Sunnah (although the possibility of their being false is not entirely removed because of the absence of a contradiction). In any case, we do not extract rulings from these traditions.</p>
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## The first human: Prophet Ādam (ﷺ)

### The Creation of Ādam (ﷺ)

<p><b>Before Ādam (ﷺ) was created</b></p>	<p>Allah (I) created the angels and jinn before the creation of Ādam (ﷺ). According to some traditions, the jinn – who were also given free will – were created approximately 2,000 years before the creation of Ādam (ﷺ). The jinn lived on earth and filled it with corruption and rebellion:</p> <p>وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِیْفَةًۢ ۚ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَیَخَنُ نُسُبَہُۢنَّ بِحَمْدِكَ وَتُقَدِّسُ لَکَۃُ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿۳۰﴾</p> <p><i>And [mention, O Muḥammad], when your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority.' They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?' Allah said, 'Indeed, I know that which you do not know' (Sūrat al-Baqarah, 2:30).</i></p>
<p><b>How Ādam (ﷺ) was created</b></p>	<ol style="list-style-type: none"> <li>1. The Prophet Muḥammad (ﷺ) said:  <p>‘Allah created Ādam from a handful of dust taken from different lands, and the children of Ādam have been created according to the composition of the land. Therefore from mankind we have white, red, black and yellow ones; we have good and evil, ease and sorrow, and what comes in between them.’ (Ṣaḥīḥ al-Bukhārī).</p> </li> <li>2. Ibn Mas‘ūd (رضی اللہ عنہ) narrated that:  <p>Allah (I) sent Jibrā‘īl (ﷺ) to earth to collect clay for the creation of Ādam (ﷺ). When he (ﷺ) descended to earth, it said: ‘I seek refuge in Allah from your decreasing my quantity or disfiguring me.’ So Jibrā‘īl (ﷺ) returned to Allah (I) on the basis that the earth sought refuge in Him.</p> </li> </ol>

According to one explanation, the angels predicted the potential behaviour of humans from the precedent set by the jinn. Another states that Allah (I) informed the angels about man.



Then, Allah (I) sent Mikā'il for the same purpose and the same occurred with him; and Mikā'il returned to Allah (I) as well.

Then, Allah (I) sent the Angel of Death to fulfill the same command, and the earth again sought refuge in Allah (I). Rather than granting the earth refuge, the Angel of Death replied, "I also seek refuge with Allah from returning without carrying out His command."

The narration continues to say that he took clay from multiple places on the earth, soil that was white, red, and black. Some of the soil was soft and yielding, and other parts were rough and hard. These characteristics were passed onto humans, thus some humans are easy going and gentle, while others are tough and difficult to deal with.

3. Abū Mūsā al-Ash'arī narrated that the Prophet Muḥammad (ﷺ) said:

'Allah (I) created Ādam (ﷺ) from a handful of dust taken from different lands, so the children of Ādam are created according to the composition of the land. Therefore from mankind we have white, red, black and yellow ones; we have good and evil, ease and sorrow, and what comes in between them.' (Ṣaḥīḥ al-Bukhārī).

After, Allah (I) took this clay and shaped Ādam (ﷺ), He (I) let the mould of Ādam remain as a 'model' for 40 years before breathing life into it. During this time, Iblīs would pass by his model and would be afraid of it. When Allah (I) willed, He breathed life into Ādam (ﷺ).

إِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ خَلِیْقٌ بَشَرًا مِّنْ طِیْنٍ ﴿٣٦﴾  
فَاِذَا سَوَّیْتُهُۥ وَنَفَخْتُ فِیْهِ مِنْ رُّوْحِیْ فَقَعُوْا لَهٗ  
سٰجِدِیْنَ ﴿٣٧﴾

	<p><i>[So mention] when your Lord said to the angels, 'Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration' (Sūrat Ṣād, 38:71–2).</i></p>
<p><b>The superiority of Ādam (ﷺ)</b></p>	<p>Islam prohibits prostration to other than Allah, even without the intention of worship. However, the prostration of respect was permitted to earlier nations, e.g., the parents and brothers of Yūsuf (ﷺ) prostrated before Yūsuf.</p> <p>Allah commanded the angels to prostrate before Ādam (ﷺ) as a sign of Ādam's (ﷺ) superiority, and because there was potential within humanity to make them superior over other creation.</p> <p>The trait that makes man superior over other creation is intelligence. Allah (I) granted Ādam (ﷺ) the knowledge of all things, and to classify them by names; whereas the angels needed to be taught such names and classifications.</p> <p>قَالُوا سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾</p> <p><i>They said, 'Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise' (Sūrat al-Baqarah, 2:32).</i></p> <p>The jinn did not have the same level of intelligence; Allah (I) gave Ādam (ﷺ) the need and love for knowledge, and a desire to share this knowledge with future generations. This knowledge that raised Ādam (ﷺ) over the angels included that which enabled him to master the Earth. This was the reason for his creation and the secret of his glorification.</p> <p>قَالَ يَتْلُوا لَكَ آيَاتِهِمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾</p>

	<p>He [Allah] said, 'O Adam, inform them of their names.' And when he had informed them of their names, He said, 'Did I not tell you that I know the unseen of the heavens and the earth? And I know what you reveal and what you have concealed' (Sūrat al-Baqarah, 2:33).</p>
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### Iblīs, his rebellion and evil plot

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْا اِلَّاۤ اِبْلِیْسَ اُلٰیۤ وَاسْتَكْبَرَ وَكَانَ مِنَ

الْكَافِرِيْنَ ﴿۲۳﴾

And [mention] when We said to the angels, 'Prostrate before Adam'; so they prostrated, except for Iblīs. He refused and was arrogant and became of the disbelievers (Sūrat al-Baqarah, 2:34).

قَالَ يٰۤاِبْلِیْسُ مَا لَكَ اَلَّا تَكُوْنَ مَعَ السَّٰجِدِيْنَ ﴿۲۴﴾ قَالَ لَمْ اَكُنْ لِاسْجُدْ لِبَشَرٍ

خَلَقْتَهُ مِنْ صَلٰوٰتٍ مِّنْ حَمَإٍ مَّسْنُوْنٍ ﴿۲۵﴾

[Allah] said, 'O Iblīs, what is [the matter] with you that you are not among those who prostrate?' He said, 'Never will I prostrate to a human whom You created out of clay, from altered black mud' (Sūrat al-Hijr, 15:32-3).

وَلَقَدْ خَلَقْنٰكُمْ ثُمَّ صَوَّرْنٰكُمْ ثُمَّ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْا اِلَّا

اِبْلِیْسَ لَمْ یَكُنْ مِنَ السَّٰجِدِيْنَ ﴿۲۶﴾ قَالَ مَا مَنَعَكَ اَلَّا تَسْجُدَ اِذْ اُمِرْتُۤ اَنْ

قَالَ اَنَاۡ خَيْرٌ مِّنْهُ خَلَقْتَنِیْ مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِیْنٍ ﴿۲۷﴾

And We have certainly created you [O mankind] and given you [human] form. Then We said to the angels, 'Prostrate to Adam'; so they prostrated, except for Iblīs. He was not of those who prostrated.

[Allah] said, 'What prevented you from prostrating when I commanded you?' [Satan] said, 'I am better than him, You created me from fire and him from clay' (Sūrat al-A'rāf, 7:11-2).

Iblīs was allowed to be in the company of the blessed angels because up until this time, he was the most pious and knowledgeable of the jinn and his rank was elevated to that of the angels due to his worship of Allah (I).

However, he became arrogant over time, and this arrogance led him not only to disobey Allah (I), but also to insist upon disobedience. Instead of

Although Iblīs was himself a jinn, he was in the company of those who were ordered to bow down to Ādam (۷) – the others were all angels – and by virtue of the fact that Iblīs was with them, the command applied to him as well



repenting and returning to Allah (I), he challenged Him (I), attempting to prove that the superiority given to humanity over the jinn was a mistake

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾ قَالَ فِيمَا  
أُغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَا تَجِدُنَا مِنْ بَيْنِ أَيْدِيهِمْ  
وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾

*[Satan] said, 'Reprieve me until the Day they are resurrected.'*  
*[Allah] said, 'Indeed, you are of those reprieved.'* *[Satan] said,*  
*'Because You have put me in error, I will surely sit in wait for*  
*them on Your straight path. Then I will come to them from*  
*before them and from behind them and on their right and on*  
*their left, and You will not find most of them grateful [to You]'*  
(Sūrat al-A'rāf, 7:14–17)

### Iblīs' first plot

After this incident, Allah (I) told Ādam (v) and his wife, Hawwa:

وَقُلْنَا يَتَادُمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا  
تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا  
فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ  
مُسْتَقَرٌّ وَمَتَعٌ إِلَى حِينٍ ﴿٣٦﴾

*And We said, 'O Ādam, dwell, you and your wife, in Paradise*  
*and eat therefrom in (ease and) abundance from wherever you*  
*will. But do not approach this tree, lest you be among the*  
*wrongdoers.'* *But Satan caused them to slip out of it and*  
*removed them from that (condition) in which they had been.*

*And We said, 'Go down, (all of you), as enemies to one*  
*another, and you will have upon the earth a place of settlement*  
*and provision for a time' (Sūrat al-Baqarah, 2:35–6)*

Ādam (v) and Hawwa understood and obeyed this command of Allah (I) for many years. However, Iblīs continued to attack their resolve. Although humanity was created with the potential for superiority over all other creation, one of his weaknesses is that he tends to forget –his heart changes and wavers, and his resolve increases and decreases. Day after day, month after month, Iblīs continued to whisper false and misleading promises to Ādam and Hawwa.



فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَ تَيْهَمَا وَقَالَ مَا  
نَهَىٰ رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ

أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٢١﴾

*But Satan whispered to them to make apparent to them that which was concealed from them of their private parts. He said, 'Your Lord did not forbid you this tree except that you become angels or become of the immortal.' And he swore [by Allah] to them, 'Indeed, I am to you from among the sincere advisors' (Sūrat al-A'rāf, 7:20–1).*

Ādam (ﷺ) desired eternal life in Paradise; Iblīs preyed on this and years went by, and Ādam(ﷺ) and Hawwā were preoccupied with thoughts of that tree. Then one day they decided to eat of its fruit. They forgot that Allah had warned them not to approach it and that Iblīs was their sworn enemy. Ādam (ﷺ) stretched out his hand, picked one of the fruits and offered it to Hawwā, and they both ate of the forbidden tree

### Ādam (ﷺ) on Earth

<p><b>Ādam (ﷺ) sent to earth</b></p>	<p>As soon as Ādam (ﷺ) and Hawwa ate from the tree, they realised their error; their clothing was taken from them and their 'awrah became exposed.</p> <p>يَبْنِي ۚ آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَ تَيْهَمَا ۚ إِنَّهُ يُرِنُكُمْ هُوَ وَقَبِيلُهُ مِمَّنْ حَيْثُ لَا تَرَوْنَهُمْ ۚ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٢﴾</p> <p><i>O children of Ādam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe (Sūrat al-A'rāf, 7:27).</i></p> <p>Both Ādam (ﷺ) and Hawwa turned back and repented to Allah (ﷻ) by His <i>tawfīq</i></p> <p>فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٢٣﴾</p> <p><i>Then Ādam received from his Lord [some] words,</i></p>
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and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful. (Sūrat al-Baqarah, 2:37).

In the following verse, we learn what exactly those words of repentance were:

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا  
لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

They said, 'Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers' (Sūrat al-A'raf, 7:23).

After the repentance of Ādam (ﷺ) and Hawwā was accepted, Allah (I) said.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَلَمَّا يَأْتِينَكُمْ مِنْي هُدًى  
فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ ﴿٢٤﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

We said, 'Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve. And those who disbelieve and deny Our signs - those will be companions of the Fire; they will abide therein eternally' (Sūrat al-Baqarah, 2:38-9)

According to some narrations, Ādam (ﷺ) and Hawwa lived in Paradise for 60 years in total, others say that they lived there for 100 years. However, they were not removed as a punishment for their sin. Indeed, Allah (I) states that He (I) accepted their repentance.

Instead, Ādam (ﷺ) and Hawwā were sent down to Earth to fulfil the original purpose Allah (I) created them for – to worship Him and be His vicegerents on Earth

	<p>This incident taught Ādam (ﷺ) and Hawwā - in practical terms - that Satan was their enemy, and that as part of its ‘vicegerency’ on Earth, humanity would have to guard itself from the trickery of Satan.</p>
<p><b>The children of Ādam (ﷺ)</b></p>	<p>There are various reports on where Ādam (ﷺ) and Hawwā descended to Earth. However, none of these reports originate from the Qur’an or the <i>ahādīth</i></p> <p>Suffice it to say, on Earth Ādam (ﷺ) and Hawwā were blessed with children from Allah (I). The vast majority of these children were born as twins – one male, and one female in each set of twins. Allah (I) revealed to Ādam (ﷺ) that the male from one set of twins should marry the female from the other set.</p> <p>One of the males, Qābil, desired to marry his own twin sister rather than the twin sister of Hābil</p> <p>To resolve the conflict, Allah (I) commanded that Hābil and Qābil should both offer a sacrifice. The one whose sacrifice was accepted would have his way. Qābil offered inferior and lowly grain for his sacrifice, whereas Hābil offered his best camel. The sacrifice of Qābil was rejected because of his insincerity and disobedience to his father</p> <p>This further enraged Qābil, and he ultimately killed his brother out of jealousy.</p> <p>♦ وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾ لَئِنْ بَسَطْتُ إِلَى يَدِكَ لَتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لَأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾ إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ ﴿٢٩﴾ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٣٠﴾ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣١﴾</p>

	<p><i>And recite to them the story of Ādam's two sons, in truth, when they both offered a sacrifice [to Allah], and it was accepted from one of them but was not accepted from the other. Said [the latter], 'I will surely kill you.' Said [the former], 'Indeed, Allah only accepts from the righteous [who fear Him]. If you should raise your hand against me to kill me - I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds. Indeed I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers.' And his soul permitted to him the murder of his brother, so he killed him and became among the losers (Sūrat al-Mā'idah, 5:27-30).</i></p>
<p><b>The death of Ādam (ʿ)</b></p>	<p>'Abd Allāh b. Aḥmad b. Hanbal narrated that Ubayy b. Ka'b said: 'When Ādam's (ʿ) death was near, he said to his children: 'O my children, indeed I feel an appetite for the fruits of Paradise.'</p> <p>So they went away searching for what Ādam had requested. They met with the angels, who had with them his shroud and what he was to be embalmed with.</p> <p>They said to them: "O Children of Ādam, what are you searching for? What do you want? Where are you going?"</p> <p>They said. "Our father is sick and has an appetite for the fruits of Paradise."</p> <p>The angels said to them: "Go back, for your father is going to meet his end soon."</p> <p>So they returned (with the angels) and when Hawwa saw them she recognised them. She tried to hide herself behind Ādam (ʿ). He said to her, "Leave me alone. I came before you; do not go between me and the angels of my Lord." So they took his soul, embalmed and wrapped him, dug the grave and laid him in it. They prayed on him and put him in his grave, saying: "O Children of Ādam, this is your tradition at the time of death."</p>

### Remember and reflect

1. The evil of arrogance



Iblīs thought he was better than Ādam (ﷺ) because of his ‘nature’  
Despite his previous piety and acts of worship, he disobeyed Allah  
[swt] due to his own arrogance.

2. The intrigues of Shayṭān

Shaytan did not come to Ādam (ﷺ) and directly tell him to disobey the  
command of Allah (I), but instead he was gradual about it.

3. The importance of repentance and returning to Allah (I)

Ādam (ﷺ) repented to Allah (I) and it was accepted

## The father of mankind: Prophet Nūh (ﷺ)

<p><b>Period in which Nūh (ﷺ) lived</b></p>	<p>Nūh (ﷺ) was born in the 9<sup>th</sup> generation after Ādam (ﷺ).</p> <p>According to the <i>isrā'īliyyāt</i>, there were between 125–150 years between the death of Ādam (ﷺ) and the birth of Nūh (ﷺ).</p> <p>Ibn 'Abbās (رضي الله عنه) narrated.</p> <p>The Prophet Muhammad (ﷺ) said, 'The period between Ādam and Nūh was ten centuries' (al-Bukhārī).</p> <p>In this case, the <i>isrā'īliyyāt</i> do not necessarily contradict the <i>ḥadīth</i>, and the ten centuries could be between the creation of Ādam (ﷺ) and the birth of Nūh (ﷺ), not the period between their deaths.</p>
<p><b>Origins of idolatry</b></p>	<p>After the death of Ādam (ﷺ), the people remained on pure <i>tawḥīd</i> for several generations.</p> <p>There were a number of pious worshippers amongst one of the communities named Wadd, Suwā', Yagūth, Ya'ūq, and Nasr (Q. 71.23). After their deaths, Shayṭān suggested that statues be built in honour of their piety and as inspiration. Many years later Shayṭān came again suggesting that the statues be moved inside the places of worship – even at this stage, the people did not worship these idols – their backs would be turned to the statues as they worshipped Allah (ﷻ) alone. However, they failed to communicate the status of these statues to their children.</p> <p>Again, many years later, Shayṭān whispered suggesting that they place the statues in front of them as reminders of the piety of their predecessors in their worship of Allah (ﷻ)</p> <p>Finally, as years passed so did memories of these pious worshippers, people forgot why these statues had been erected in the first place and Shayṭān came and whispered to them that their forefathers had worshipped these statues and so should they. This was how idolatry started.</p> <p>Ibn 'Abbās (رضي الله عنه) explained: 'Following the</p>

	<p>death of the righteous men, Satan inspired their people to erect statues in the places where they used to sit. They did this, but these statues were not worshiped until the later generations deviated from the right way, worshipping them as their idols.'</p> <p>In his version, Ibn Jarīr narrated: 'There were righteous people who lived in the period between Ādam (ﷺ) and Nūḥ (ﷺ), their followers held them as models of piety while they lived. After their death, their friends who used to emulate them said: 'If we make statues of them, it will be more pleasing to us in our worship and will remind us of them.' So they built statues of them, and after they had died and others came after them, Iblīs crept into their minds saying: "Your forefathers used to worship them, and through that worship they got rain." So they worshipped them.'</p>
<b>Nūḥ's (ﷺ) Message and People</b>	<p>Allah (I) sent Nūḥ (ﷺ) to this community of idol worshippers, calling back to the worship of Allah alone. Nūḥ was very patient, and used a variety of <i>da'wah</i> techniques in calling his people to <i>tawḥīd</i></p> <p>قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ۖ فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ۖ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْبُعَهُمْ فِيْٓ آذَانِهِمْ وَاسْتَعْصَمُوا بِثِيَابِهِمْ ۖ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ۖ ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ۖ ثُمَّ إِنِّي أَغْلَسْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ۖ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ۖ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ۖ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلَ لَكُم جَنَّاتٍ وَجَعَلَ لَكُم أَنْهَارًا ۖ مَا لَكُم لَا تَرْجُونَ لِلَّهِ وَقَارًا ۖ وَقَدْ خَلَقَكُمْ أَطْوَارًا ۖ</p> <p><i>He said, 'My Lord, indeed I have invited my people [to truth] night and day. But my invitation increased them not except in flight. And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered</i></p>

themselves with their garments, persisted, and were arrogant. I invited them publicly. I called to them openly and [also] confided to them secretly. And said, "Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. He will send [rain from] the sky upon you in [continuing] showers. And give you increase in wealth and children and provide for you gardens and provide for you rivers. What is [the matter] with you that you do not attribute to Allah [due] grandeur. While He has created you in stages?"' (Sūrat Nūh, 71:5–14)

The message of Nūh (ﷺ) divided the people: many of the weak, the poor, and downtrodden were touched by his words and accepted his call. However, the rich and elite of society disbelieved in Nūh (ﷺ); they recognised the truth of his call but when they saw that the weak and lowly had accepted his message first they offered their belief to him so long as the poor and weak were dismissed. To this demand, Nūh (ﷺ) responded.

وَيَقَوْمٍ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجَبْتَنِي إِلَّا عَلَى اللَّهِ  
وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلْكُوا رَبِّهِمْ وَلَكِنِّي  
أَرَى قَوْمًا تَجْهَلُونَ وَيَقَوْمٍ ۖ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ  
طَرَدْتَهُمْ أَفَلَا تَذَكَّرُونَ وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ  
اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ  
لِلَّذِينَ تَزْدِرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ  
بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ ۖ

And O my people, I ask not of you for it any wealth. My reward is only from Allah. And I am not one to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly. O my people, who would protect me from Allah if I drove them away? Then will you not be reminded? And I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel, nor do I say of those upon whom your eyes look down that Allah will never grant them any good. Allah is most knowing of what is within their souls. Indeed, I



	<p>would then be among the wrongdoers (Sūrat Hūd, 11:29–31).</p> <p>Nūḥ (ﷺ) continued to patiently call his people to Islam for 950 years.</p> <p>وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا ... ﴿١١﴾</p> <p><i>Indeed We sent Noah to his people and he stayed among them a thousand years less fifty [inviting them to believe in the Oneness of Allah and discard the false gods and other deities]... (Sūrat Ankabūt, 29:14)</i></p> <p>During this entire period, only a handful accepted the message of Nūḥ (ﷺ). The highest estimate, given by Ibn Abbas (رضي الله عنه), is a total of only 80 people who believed in the message of Nūḥ (ﷺ) in all that time.</p> <p>The disbelievers became so obstinate against Nūḥ (ﷺ) that every subsequent generation would be warned by its elders to ignore Nūḥ (ﷺ) and reject his message.</p>
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### The ark and big flood

<p><b>The command to build an ark</b></p>	<p>There came a day when Allah (I) revealed to Nūḥ (ﷺ) that no others would accept his message. At this point, Nūḥ (ﷺ) prayed that the disbelievers be destroyed. He said:</p> <p>إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾</p> <p><i>Indeed, if You leave them, they will mislead Your servants and beget only the wicked and disbelievers (Sūrat Nūḥ, 71:27).</i></p> <p>His prayer was accepted, and Allah (I) ordered Nūḥ (ﷺ) to build an ark with His knowledge and instructions, and with the help of the angels. When Nūḥ (ﷺ) was building the ark, the disbelievers would mock him each time they passed by him.</p> <p>وَأَصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحِّينَا وَلَا تَخْطُبْنِي فِي الَّذِينَ</p>
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	<p>ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ ﴿٣٧﴾ وَيَصْنَعُ الْفُلَكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾ فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿٣٩﴾</p> <p><i>'And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are [to be] drowned.' And he constructed the ship, and whenever an assembly of the nobility passed by him, they ridiculed him. He said, 'If you ridicule us, then we will ridicule you just as you ridicule. And you are going to know who will get a punishment that will disgrace him [on earth] and upon whom will descend an enduring punishment [in the Hereafter]' (Sūrat Hūd, 11:37-9)</i></p> <p>Nūḥ (ﷺ) said:</p> <p>• وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ نَجْرُهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٤٠﴾</p> <p><i>And [Noah] said, 'Embark therein; in the name of Allah is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful' (Sūrat Hūd, 11 41).</i></p> <p>The ship sailed amidst waves which were as high as mountains; and Nūḥ (ﷺ) called out to his son, who had separated himself [from the believers].</p>
<b>Destruction of the people of Nūḥ (ﷺ)</b>	<p>At its appointed time, the flood came; the sign Nūḥ (ﷺ) was given was that water would gush from his oven. Nūḥ hurried to the ark with all the believers, taking with him the other creatures he was ordered to take by Allah (I).</p> <p>حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤١﴾</p>

[So it was], until when Our command came and the oven overflowed, We said, 'Load upon the ship of each [creature] two mates and your family, except those about whom the word has preceded, and [include] whoever has believed.' But none had believed with him, except a few (Sūrat Hūd, 11:40).

In addition to water rising from the oven and other cracks in the earth, an unprecedented rain also fell. Moreover waves, as high as mountains, towered the ark; the ark would not have withstood such waves had it not been for the mercy of Allah (I). While the flood waters were rising, Nūḥ (ʿ) called upon his son, who had pretended to believe in the message but was a hypocrite:

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ  
وَكَانَ فِي مَعَزٍ يَنْبُئُ أَرْكَبَ مَعَنَا وَلَا تَكُنْ مَعَ  
الْكَافِرِينَ ۖ قَالَ سَاوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ  
الْمَاءِ ۚ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ  
وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمَغْرُوقِينَ ۖ

And it sailed with them through waves like mountains; Nūḥ called to his son who was apart [from them], 'O my son, come aboard with us and be not with the disbelievers.' He said, 'I will take refuge on a mountain to protect me from the water.' [Nūḥ] said, 'There is no protector today from the decree of Allah, except for whom He gives mercy.' And the waves came between them, and he was among those drowned (Sūrat Hūd, 11:42-3).

The flood continued until Allah (I) decreed that it should be over, it was said:

وَقِيلَ يَتَّزِجْ أَرْضُ آبِلَىٰ مَاءِكَ وَيَسْمَاءُ أَقْلَىٰ وَغِيضَ الْمَاءِ  
وَقُضِيَ الْأَمْرُ وَأَسْتَوَتْ عَلَىٰ الْجُودَىٰ ۖ وَقِيلَ بُعْدًا لِلْقَوْمِ  
الظَّالِمِينَ ۖ

	<p><i>And it was said, 'O earth, swallow your water, and O sky, withhold [your rain].' And the water subsided, and the matter was accomplished, and the ship came to rest on the [mountain off] Judiyy. And it was said, 'Away with the wrongdoing people.'</i> (Sūrat Hūd, 11:44)</p> <p>قِيلَ يٰ نُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّنْ مَعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ۝</p> <p><i>It was said, 'O Nūh, disembark in security from Us and blessings upon you and upon nations [descending] from those with you. But other nations [of them] We will grant enjoyment; then there will touch them from Us a painful punishment' (Sūrat Hūd, 11:48).</i></p>
<p><b>The death of Nūh (ﷺ)</b></p>	<p>After the flood subsided, Nūh (ﷺ) prostrated to Allah (I), he and the believers fasted in gratitude. The Qur'an is silent regarding the death of Nūh (ﷺ), but there is a <i>ḥadīth</i>:</p> <p>'When the death of the Messenger of Allah Nūh (ﷺ) approached, he admonished his sons: 'I advise you, commanding you to do two things, and warning you against doing two things. I charge you to believe that there is no god but Allah and that if the seven heavens and the seven earths were put on one side of a scale and the words 'there is no god but Allah' were put on the other, the latter would outweigh the former. I warn you against associating partners with Allah and against pride' (al-Bukhārī)</p>



## Remember and reflect

### 1. Patience and gradualness of Shayṭān

Shayṭān did not invite mankind to commit *shirk* outright. Instead, he whispered over a period of time to numerous generations, gradually introducing the idea. His success was also a result of the elders not giving religious guidance to those who followed them, each subsequent generation thus took their worship further away from Nūḥ's (ﷺ) guidance – step by step – similarly, it falls on us to raise our children well and correctly teach them the pure message of Islam.

### 2. *Da'wah* techniques

When calling people to Islam, we must remember to be patient and consistent, no matter how fruitless our endeavours may seem. We must also utilise different techniques in our *da'wah*, and tailor the delivery of the message to suit the type people and circumstances.

### 3. The benefits of *istighfār*

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠١﴾  
يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١٠٢﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ  
جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٠٣﴾

[Nūḥ (ﷺ) said]: 'I said to them, "Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you in abundance, and give you increase in wealth and children, and bestow on you gardens and bestow on you rivers' (Sūrat Nūḥ, 71:10–2)

### 4. *Tawakkul* in Allah (ﷻ)

The waves that ark traversed were as high as mountains, and it was only and only Allah's (ﷻ) decree and mercy that ensured its safe passage.

### 5. Physical appearances and what is manifested on the outside does not give you the complete picture.

Do not assume poor or lower class people are worse off.

### 6. Piety is not guaranteed through kinship or company

Nūḥ's (ﷺ) wife was not a believer, so she did not join him; neither did one of his sons who was a hypocrite, only pretending at belief in front of his father.

## Prophet Hūd (ﷺ)

<b>Lineage</b>	According to Ibn Jarīr Hūd (ﷺ) was the great-great grandson of Nūḥ (ﷺ).
<b>People of 'Ād</b>	<p>The people of 'Ād lived in the southern part of the Arabian peninsula, in an area between Yemen and Oman. According to Ibn Jarir, the tribe of 'Ād were descendants of Prophet Nūḥ (ﷺ) through his son, Shem.</p> <p>They were well built in stature and known for constructing tall buildings. 'Ād were also blessed with much power and wealth, but they became arrogant and ungrateful for the blessings that Allah (I) had bestowed upon them.</p> <p>The 'Ād believed in Allah (I), but they associated partners with Him.</p>
<b>The message of Hūd (ﷺ)</b>	<p>The message of Hūd (ﷺ) was none other than to worship Allah (I) alone</p> <p>وَالِى عَادِ أَخَاهُمْ هُودًا قَالَ يَنْقُورِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَنْتُمْ إِلَّا مُفْتَرُونَ</p> <p><i>And to 'Ād [We sent] their brother Hūd. He said, 'O my people, worship Allah; you have no deity other than Him. You are only inventors [of falsehood]' (Sūrat Hūd, 11:50).</i></p> <p>In addition to <i>tawḥīd</i>, Hūd (ﷺ) preached to his people regarding life after death, and that Allah (I) would hold them all to account for what they had done.</p>

## Their rejection of the truth and destruction

<p><b>People of 'Ād rejected Hūd's (ﷺ) message</b></p>	<p>The tribe of 'Ād refused to believe in the message; they thought that Hūd (ﷺ) had an ulterior motive and wanted mastery over them. In response, he said.</p> <p>يَنْقُومِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنِ اجْتَبَيْتُمْ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٥١﴾ وَيَنْقُومِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾</p> <p><i>O my people, I do not ask you for it any reward. My reward is only from the One who created me. Then will you not reason? And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away [being] criminals' (Sūrat Hūd, 11:51-2)</i></p> <p>They also resorted to calling him names, and their chiefs called people to disbelieve in his message:</p> <p>أَيَعِدُكُمْ أَنْكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنَّكُمْ تُخْرِجُونَ ﴿٥٣﴾ هِيَآتْ هَيْآتْ لِمَا تُوْعَدُونَ ﴿٥٤﴾ إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٥٥﴾ إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٥٦﴾</p> <p><i>Does he promise you that when you have died and become dust and bones that you will be brought forth [once more]? How far, how far, is that which you are promised. Life is only our worldly life - we die and live, but we will not be resurrected. He is not but a man who has invented a lie about Allah, and we will not believe him (Sūrat al-Mu'minīn, 23:35-8)</i></p>
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<p><b>Destruction of people of 'Ād</b></p>	<p>Ultimately, when no more of 'Ād were going to believe in the message, Allah (I) fulfilled His promise. After a period of drought, Hūd (u) warned the people that Allah (I) was angry with them, and that there was still time to reform; instead of heeding his warning they mocked him.</p> <p>Then, a day came when the sky was full of clouds, raising 'Ād's hope that there would be abundant rainfall. The burning dry heat changed to stinging cold, and a wind that shook everything, increasing day by day.</p> <p>وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ۖ سَخَرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِينَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَازُ نَخْلٍ خَاوِيَةٍ ۚ</p> <p><i>And as for 'Ād, they were destroyed by a screaming, violent wind. Which Allah subjected them to for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees (Sūrat al-Hāqqah, 69.6-7)</i></p> <p>The winds did not stop until all the disbelievers were destroyed. The believers were saved and migrated to an area known as Hadramawt, they established a community that worshipped Allah (I) alone</p>
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### Remember and reflect

Things that lead to Allah's wrath, anger and rejection include:

1. Being ungrateful for blessings received.
2. Arrogance over one's state, blessings or ability etc.
3. Indifference to or disbelief in the Ākhirah and the Day of Judgement



## Prophet Salih (ؑ)

<b>Lineage</b>	<p>Ṣāliḥ (ؑ) was born to a respected and noble family in Thamūd, in the eighth generation after Nūḥ (ؑ).</p>
<b>People of Thamūd</b>	<p>After the destruction of the 'Ād, the tribe of Thamūd rose to regional prominence. Thamūd was located in the north-western area of the Arabian peninsula, along the route to al-Shām.</p> <p>The capital city of this nation was known as al-Hijr, and it covered thousands of acres, parts of the city are still visible today. Like their predecessors 'Ād, the Thamūd also fell prey to idolatry. As their material wealth increased, so did their evil ways while their virtue decreased.</p> <p>Ṣāliḥ b. Ubayd (ؑ) was the prophet sent to these people; prior to his prophethood he was greatly respected by his people, so much so that he was considered to be one of the next in line to be the chief of his people.</p>
<b>The message of Ṣāliḥ (ؑ)</b>	<p>Like Nūḥ (ؑ) and Hūd (ؑ) before him, Ṣāliḥ (ؑ) called his people towards the worship of Allah (I) without any partners. Although some of his people accepted, the majority of Thamūd disbelieved in him.</p> <p>﴿وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَنْقُورِمَ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ۝﴾</p> <p><i>And to Thamūd [We sent] their brother Ṣāliḥ. He said, 'O my people, worship Allah; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and repent to Him. Indeed, my Lord is near and responsive' (Sūrat Hūd, 11:61).</i></p> <p>﴿قَالُوا يَنْصَلِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا ۚ أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ۝﴾</p>



In addition to being mentioned in pre-Islamic Arab history, Thamūd are also mentioned in the histories of the Assyrian, Greek, and Roman nations. They were known for carving buildings and homes out of solid rock. Even in the ancient days, the population of this city numbered approximately half a million inhabitants.

	<p><i>They said, 'O Ṣāliḥ, you were among us a man of promise before this. Do you forbid us to worship what our fathers worshipped? And indeed we are, about that to which you invite us, in disquieting doubt' (Sūrat Hūd, 11:62).</i></p>
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### The miracle and their destruction

<p><b>Miracle of Ṣāliḥ (ﷺ)</b></p>	<p>Fearing his message and the impact it would have on their position and wealth, Thamūd demanded a miraculous sign from Ṣāliḥ (ﷺ). Pointing to a rock, they asked, 'Ask your Lord to extract a she camel, which must be 10 months pregnant, tall and attractive, from this rock.'</p> <p>When the people pledged belief in Ṣāliḥ (ﷺ) after such a miracle, Ṣāliḥ made <i>du'ā'</i> to Allah (ﷻ) to grant their request. In front of their eyes, a giant she-camel was created from solid rock, 10 months pregnant! Ṣāliḥ (ﷺ) ordered that the camel have exclusive rights to drink from the wells on one day. The camel would also eat and sleep in a particular area, and no other animals would come near these places. For a while, the people were in awe, and they left the she-camel alone.</p> <p>وَيَقَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذُرُّوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٤﴾</p> <p><i>And O my people, this is the she-camel of Allah – [she is] to you a sign. So let her feed upon Allah's earth and do not touch her with harm, or you will be taken by an impending punishment (Sūrat Hūd, 11:64).</i></p>
<p><b>People of Thamūd resented the miracle of Allah (ﷻ)</b></p>	<p>Because the she-camel was larger than normal, it would drink up all the water in the well and frightened the other cattle. Although it produced enough milk to feed a great number of people, Thamūd gradually came to resent the camel. So much so that some women offered themselves / their daughters on condition that the man kill the she-camel. A group of men united for this purpose, and one of them struck it in its leg, forcing it to lower itself; then, another man struck the camel in the neck, thereby killing it. These men were</p>

celebrated for their act by the disbelievers of Thamūd. In their pomp and arrogance, they mocked Ṣāliḥ (ﷺ) and asked him to bring forth whatever punishment he was going to bring.

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَصْلِحُ أَتَيْنَا  
بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٧٧﴾

*So they hamstrung the she-camel and were insolent toward the command of their Lord and said, 'O Ṣāliḥ, bring us what you promise us, if you should be of the messengers' (Sūrat al-A'rāf, 7:77).*

Hoping that they would see their error and repent, Ṣāliḥ (ﷺ) gave them three days warning prior to the punishment of Allah (ﷻ); yet they mockingly asked for immediate punishment.

قَالَ يَنْقَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۚ لَوْلَا  
تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٧٨﴾

*He said, 'O my people, why are you impatient for evil instead of good? Why do you not seek forgiveness of Allah that you may receive mercy?' (Sūrat al-Naml, 27:46)*

Nine disbelieving men from the noble families of Thamūd made a secret pact to kill Ṣāliḥ (ﷺ), plotting to claim ignorance of the perpetrators later

وَكَاثِبٍ فِي الْمَدِينَةِ تِسْعَةً رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ  
وَلَا يُصْلِحُونَ ﴿٧٩﴾ قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ  
وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا  
لَصَادِقُونَ ﴿٨٠﴾ وَمَكْرُؤًا مَكَرًا وَمَكْرَنَا مَكَرًا وَهُمْ لَا  
يَشْعُرُونَ ﴿٨١﴾ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِهِمْ أَنَا  
دَمَرْتَهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٨٢﴾ فَبِئْسَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا  
ظَلَمُوا ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٨٣﴾ وَأُنْجَيْنَا  
الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٨٤﴾

	<p><i>And there were in the city nine family heads causing corruption in the land and not amending [its affairs]. They said, 'Take a mutual oath by Allah that we will kill him by night, he and his family. Then we will say to his executor, "We did not witness the destruction of his family, and indeed, we are truthful." ' And they planned a plan, and We planned a plan, while they perceived not. Then look how was the outcome of their plan - that We destroyed them and their people, all. So those are their houses, desolate because of the wrong they had done. Indeed in that is a sign for people who know. And We saved those who believed and used to fear Allah (Sūrat al-Naml, 27:48-53)</i></p>
<b>Destruction of Thamūd</b>	<p>After the passing of the third day, thunder and lightening filled the air and severe earthquakes shook the land. Despite the fact that Thamūd built their houses and buildings into the very mountains themselves, such protection could not save them. A terrible cry filled the air, and all of the disbelievers were struck dead at once</p> <p>فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنِينَ ۝  فَتَوَلَّى عَنْهُمْ وَقَالَ يَنْقُومِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي  وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ ۝  <i>So the earthquake seized them, and they became within their home [corpses] fallen prone. And he turned away from them and said, 'O my people, I certainly conveyed to you the message of my Lord and advised you, but you do not like advisors' (Sūrat al-A'rāf, 7:78-9)</i></p>

### Remember and reflect

1. Permitting evil without reproach can also lead to Allah's wrath and punishment?

The killers of the camel, and those who plotted to kill Ṣāliḥ (u) were only a handful, the majority did not partake in this, yet they were punished collectively as they did not resist the criminals, nor did they reproach them. If we too remain silent and allow for evil to spread amongst us then we, also, may be equally deserving of punishment.



## The Father of the Prophets: Ibrāhīm (ﷺ)

<p><b>Status among prophets</b></p>	<ol style="list-style-type: none"> <li><b>Father of the prophets</b>  Ibrāhīm (ﷺ) is known as ‘the father of the prophets’ as all subsequent prophets are from his descendants.  Through his son Ismā‘īl (ﷺ) came Muhammad (ﷺ). Through his second son, Ishāq (ﷺ), came the other prophets, including Ya‘qūb (ﷺ), Yūsuf (ﷺ), Mūsā (ﷺ), Dāwūd (ﷺ), Sulaymān (ﷺ) etc</li> <li><b>Ulū’-l’azam</b>  Ibrāhīm (ﷺ) is one of the five <i>ulū’-l’azam</i>, i.e. one of the five great prophets who had exceptionally strong patience and perseverance.</li> <li><b>Khalīl of Allah (I)</b>  From among the five great prophets, Ibrāhīm (ﷺ) was singled out as the <i>khalīl</i> of Allah (I). Of all humanity, only Muhammad (ﷺ) had a higher status</li> </ol>
<p><b>Birth and family</b></p>	<p>Ibrāhīm (ﷺ) was born in ancient Babylon, in a civilization known as the Chaldeans</p> <p>It is reported that he was born approximately 10 generations after Nūh (ﷺ). However, scholars are uncertain about his exact ancestry.</p>

👉 The five *ulū’-l’azam* are Nūh (ﷺ), Ibrāhīm (ﷺ), Mūsā (ﷺ), ‘Isā (ﷺ), and Muhammad (ﷺ)

👉 Ibrāhīm’s (ﷺ) family were polytheists, his father was an idol maker!

### Da‘wah

<p><b>Ibrāhīm (ﷺ) calls his people to Islam</b></p>	<p>From a very young age, Ibrāhīm (ﷺ) recognised idolatry to be wrong. He would discuss this with his father and people, but they remained obstinate.</p> <p>يَتَأْتِيَنِي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ۖ يَتَأْتِيَنِي لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ۖ يَتَأْتِيَنِي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ۖ قَالَ أَرَأَيْتَ أَنْتَ عَنْ ءَالِهَتِي يَتَّبِعُهُمْ لَئِنْ لَمْ تَنْتَهِ</p>
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لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا ۖ قَالَ سَلِمَ عَلَيْكَ  
سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ۖ وَأَعْتَرْتُكُمْ  
وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ  
بِدُعَاءِ رَبِّي شَقِيًّا ۖ

*'O my father, indeed there has come to me knowledge that which has not come to you, so follow me; I will guide you to an even path. O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient. O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire].'* [His father] said, 'Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time.' [Abraham] said, 'Peace will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me. And I will leave you and those you invoke other than Allah and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy' (Sūrat Maryam, 19:43-8).

Also:

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ هَاهُنَا  
عَبِدُونَ ۖ قَالُوا وَجَدْنَا آبَاءَنَا هَاهُنَا عَابِدِينَ ۖ  
قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ۖ  
قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ۖ قَالَ بَلْ  
رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ وَأَنَا عَلَىٰ  
ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ۖ

*When he said to his father and his people, 'What are these statues to which you are devoted?' They said, 'We found our fathers worshippers of them.' He said, 'You were certainly, you and your fathers, in manifest error.' They said, 'Have you come to us with truth, or are you of those who jest?' He said, '[No], rather, your Lord is the Lord of the heavens*

and the earth who created them, and I, to that, am of those who testify' (Sūrat al-Anbiyā', 21:52-6)

Because of their persistence in idolatry Ibrāhīm (u) decided, on the day of their festival – when the people deserted the city – to go to the temple and destroy all the idols except one. He left the largest idol standing with the axe hung around its neck. When the people returned from the festival, they found their idols smashed:

قَالُوا مَنْ فَعَلَ هَذَا بِإِلَهِتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٢﴾  
قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٥٣﴾ قَالُوا  
فَاتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٥٤﴾ قَالُوا  
أَنْتَ فَعَلْتَ هَذَا بِإِلَهِتِنَا يَتَرَاهِمُ ﴿٥٥﴾ قَالَ بَلْ فَعَلَهُ  
كَبِيرُهُمْ هَذَا فَسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٥٦﴾  
فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٥٧﴾  
ثُمَّ نَكَسُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ  
يَنْطِقُونَ ﴿٥٨﴾ قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا  
يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٥٩﴾ أَفَرَأَيْتُمْ لَكُمْ وَلِمَا  
تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٠﴾

They said, 'Who has done this to our gods? Indeed, he is of the wrongdoers.' They said, 'We heard a young man mention them who is called Abraham.' They said, 'Then bring him before the eyes of the people that they may testify.' They said, 'Have you done this to our gods, O Abraham?' He said, 'Rather, this - the largest of them - did it, so ask them, if they should [be able to] speak.' So they returned to [blaming] themselves and said [to each other], 'Indeed, you are the wrongdoers.' Then they reversed themselves, [saying], 'You already know that these do not speak!' He said, 'Then do you worship instead of Allah that which does not benefit you at all or harm you? Uff to you and to what you worship instead of Allah. Then will you not use

	<p><i>reason?’ (Sūrat al-Anbiyā’, 21:59-67)</i></p> <p>When Ibrāhīm (ﷺ) lay the blame on the largest idol, the people immediately realized the impossibility of the idol being guilty as it was indeed powerless. In this brief moment, they realized how deluded their belief was. However, their arrogance and stubbornness prevented them from acknowledging this.</p>
<b>Ibrāhīm (ﷺ) saved from the fire</b>	<p>In an attempt to avenge their idols, they decided to burn Ibrāhīm (ﷺ) and prepared a huge fire, digging a deep pit and collecting fuel over some days. The fire was incredibly hot, so much so that birds flying above it would drop down dead due to its heat. It was thus impossible to go near the fire and push Ibrāhīm (ﷺ) in, and finally, Ibrāhīm’s (ﷺ) hands and feet were bound, and he was thrown in via a catapult. The Angel Jibrā’īl came to Ibrāhīm (ﷺ) and asked, “O Ibrāhīm do you wish for anything?” Ibrāhīm replied: “Nothing from you.” As Ibrāhīm (ﷺ) was lowered into the fire, Allah (I) commanded:</p> <p>فَلَمَّا يَنْتَازُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾</p> <p><i>We said, ‘O fire, be coolness and safety for Ibrāhīm’ (Sūrat al-Anbiyā’, 21:69)</i></p> <p>The fire only burned the ropes he was bound by, and Ibrāhīm (ﷺ) praised and glorified Allah (I). His people watched in amazement when Ibrāhīm (ﷺ) eventually climbed out of the pit.</p> <p>وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾</p> <p><i>And they intended for him harm, but We made them the greatest losers (Sūrat al-Anbiyā’, 21:70)</i></p>
<b>Ibrāhīm (ﷺ) and Namrud</b>	<p>The king of the nation, Namrūd, heard of Ibrāhīm’s (ﷺ) miraculous exit from the fire. He felt threatened for his own status, as he claimed to be a god to his subjects; thus, he summoned Ibrāhīm and debated with him:</p> <p>أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ</p>



	<p>الْمَلِكِ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُعَذِّبُ عَذَابَ اللَّهِ أَتَىٰ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾</p> <p><i>Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, 'My Lord is the one who gives life and causes death,' he said, 'I give life and cause death.' Abraham said, 'Indeed, Allah brings up the sun from the east, so bring it up from the west.' So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people (Sūrat al-Baqarah, 2:258).</i></p>
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### Hijrah, Hājar, and star worshippers

<p><b>Hijrah and Hājar</b></p>	<p>After all his years of da'wah and calling people to Islam, only two people accepted his message, his nephew, Lūt (ؑ), and his wife, Sarah. So Ibrāhīm (ؑ) made hijrah, and left his homeland to spread the message of Islam</p> <p>﴿ فَآمَنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ۝٢٦﴾</p> <p><i>And Lot believed him. [Abraham] said, 'Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wis.' (Sūrat al-Ankabūt, 29:26)</i></p> <p>During one of his journeys, Ibrāhīm (ؑ) passed into a land ruled by a tyrant king. The king was informed that the wife of Ibrāhīm (ؑ), Sarah, was very beautiful. When he questioned Ibrāhīm (ؑ) as to who she was, Ibrāhīm replied that she was his sister.</p> <p>Ibrāhīm (ؑ) went to Sarah said 'O Sarah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told</p>
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	<p>him that you are my sister do not contradict my statement.'</p> <p>The tyrant king then summoned Sarah, and when she arrived, he tried to forcibly hold her. When he tried to do so, his hand became stiff and he could not move it. So he asked Sarah to pray for its release and promised not to harm her.</p> <p>However, when Allah (I) cured him, he broke his promise and again attempted to hold Sarah, and again he became paralyzed. He repeated his request to Sarah, who again prayed for his cure. After this, he called one of his guards and accused Sarah of being a devil, rather than a human. As a gift, and possibly to ward off any evil omens he may have perceived, he gifted one of his slaves, Hājar, to her.</p> <p>Later, Sarah gave Hājar to Ibrāhīm (ﷺ), and she bore him Ismā'īl (ﷺ), the grandfather of the Arabs.</p>
<b>The star worshippers</b>	<p>Ibrāhīm (ﷺ) came across a people who were worshipping stars. Instead of directly telling them that worshipping stars was useless and that they should worship the Creator of the stars, Ibrāhīm (ﷺ) used their own reasoning against them</p> <p>فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي فَلَمَّا أَفَلَ  قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٦١﴾ فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ  هَٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ  مِنَ الْقَوْمِ الضَّالِّينَ ﴿٦٢﴾ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ  هَٰذَا رَبِّي هَٰذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَنْفَوِمَ إِنِّي بَرِيءٌ  مِّمَّا تُشْرِكُونَ ﴿٦٣﴾ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ  السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا ۖ وَمَا أَنَا مِنَ  الْمُشْرِكِينَ ﴿٦٤﴾</p> <p><i>So when the night covered him [with darkness], he</i></p>

	<p><i>saw a star. He said, 'This is my lord.' But when it set, he said, 'I like not those that disappear.' And when he saw the moon rising, he said, 'This is my lord.' But when it set, he said, 'Unless my Lord guides me, I will surely be among the people gone astray.' And when he saw the sun rising, he said, 'This is my lord; this is greater.'</i></p> <p><i>But when it set, he said, 'O my people, indeed I am free from what you associate with Allah. Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah'</i></p> <p><i>(Sūrat al-An'ām, 6:76-9).</i></p> <p>Some scholars suggested that this thought process was one that Ibrāhīm (ﷺ) genuinely went through, searching for the truth. However, others have said that a prophet as great as Ibrāhīm (ﷺ) would have been protected from committing <i>shirk</i>, even as a mistake. And Allah (I) knows best.</p>
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### Makkah, the sacrifice, and building the Ka'bah

<p><b>Onwards to Makkah</b></p>	<p>Ibrāhīm (ﷺ) told Hājar to prepare for a long journey. Soon thereafter, the two of them set out from their home with their son Ismā'īl (ﷺ), who was still nursing. Eventually they reached a barren valley in the middle of the Arabian desert. Ibrāhīm (ﷺ) left his wife and only son in the desert, and turned homeward</p> <p>Hājar hurried after him, asking where he was going and why they were being left in the desert. Ibrāhīm (ﷺ) did not answer her, even when she repeated her question. Finally, she asked, 'Did Allah (I) command you to do this?' To this question, he simply replied 'Yes', and continued walking.</p> <p>Satisfied, Hājar replied with full conviction that He (I) would never leave them to perish. Ibrāhīm (ﷺ) later prayed.</p>
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	<p>وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿١٢٥﴾ رَبِّ إِنَّهُمْ أَضَلَّنَا كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿١٢٦﴾ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿١٢٧﴾ رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا نَخْفَىٰ عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿١٢٨﴾</p> <p><i>And [mention, O Muḥammad], when Ibrāhīm said, 'My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols. My Lord, indeed they have led astray many among the people. So whoever follows me - then he is of me; and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful. Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful. Our Lord, indeed You know what we conceal and what we declare, and nothing is hidden from Allah on the earth or in the heaven (Sūrat Ibrāhīm, 14:35-8)</i></p>
<p><b>The Story of the Sacrifice</b></p>	<p>Allah (I) told us of Ibrāhīm's (v) trial with his beloved son:</p> <p>فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَىٰ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ ﴿١٣١﴾ قَالَ يَتَأَتَّىٰ أَفْعَلُ مَا تُؤْمَرُ ﴿١٣٢﴾ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٣٣﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٣٤﴾ وَنَدَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ﴿١٣٥﴾ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣٦﴾</p>



	<p>إِنَّ هَذَا هُوَ الْبَلْتُؤُا الْمُبِينُ ۖ وَفَدَيْتَهُ بِذَبِيحٍ عَظِيمٍ ۖ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۖ سَلَامٌ عَلَى إِبْرَاهِيمَ ۖ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۖ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۖ</p> <p><i>And when he reached with him [the age of] exertion, he said, 'O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think.' He said, 'O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast.' And when they had both submitted and he put him down upon his forehead, We called to him, 'O Ibrāhīm, You have fulfilled the vision.' Indeed, We thus reward the doers of good. Indeed, this was the clear trial. And We ransomed him with a great sacrifice, And We left for him [favourable mention] among later generations: 'Peace be upon Ibrāhīm.' Indeed, We thus reward the doers of good. Indeed, he was one of Our believing servants (Sūrat al-Şāffāt, 37:102-11)</i></p>
<p><b>Building the Ka'bah</b></p>	<p>Ibrāhīm (ﷺ) later returned to Makkah and met his son Ismā'īl (ﷺ). He said, 'O Ismā'īl! Allah has given me an order.' Ismā'īl (ﷺ) said: 'Do what your Lord has ordered you to do.' Ibrāhīm (ﷺ) asked 'Will you help me?' Ismā'īl (ﷺ) said: 'I will help you.' Ibrāhīm (ﷺ) said: 'Allah has ordered me to build a house here,' pointing to a small hill that was higher than the land around it.</p> <p>وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۖ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ۖ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۖ</p>

	<p><i>And [mention] when Ibrāhīm was raising the foundations of the House and [with him] Ismā'īl, [saying], 'Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing. Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful. Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise' (Sūrat al-Baqarah, 2:127-9).</i></p>
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### His Final Words

<p><b>Final words to his children</b></p>	<p>Many years had passed. Ibrāhīm (ؑ), who was once thrown into a fire by his own father, and left his homeland and faced many difficult trials, only to overcome them all, was on his deathbed</p> <p>Not only had Allah (I) blessed Ibrāhīm (ؑ) in his old age with two sons who would go on to become Prophets, but he was also blessed to witness the birth of his grandson Ya'qūb (ؑ), who would grow up to be a Prophet as well.</p> <p>And yet Ibrāhīm (ؑ) never relented, and always called for his family and community to come back to submission to Allah (I). He himself was foremost in surrendering his whims to Allah (I). His readiness to surrender was the very characteristic that raised his honour for generations to come.</p> <p>وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ۝ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ۝ وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَبْنِي إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ۝</p> <p><i>And who would be averse to the religion of Ibrāhīm</i></p>
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	<p><i>except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous. When his Lord said to him, 'Submit', he said 'I have submitted [in Islam] to the Lord of the worlds.' And Ibrāhīm instructed his sons [to do the same] and [so did] Ya'qūb, [saying], 'O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims' (Sūrat al-Baqarah, 2:130-2).</i></p>
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### **Rmember and reflect**

1. Pure submission
2. *Tawakkul*
3. Wisdom in *da'wah*
4. Humility
5. Honour is only acquired through submission to Allah (I)

## Prophet Isma'il (ؑ)

<p><b>Settled in Makkah</b></p>	<p>While he was still a young child, Ibrāhīm (ؑ) brought his son Ismā'il (ؑ) and his mother Hājar to a barren valley; where Makkah stands. He provided some dates and water for Ismā'il (ؑ) and his mother and left. Hājar briefly followed him, asking: 'O Ibrāhīm! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything to enjoy?' she repeated her question, but he did not respond. Eventually, she asked him: 'Has Allah ordered you to do so?' He said: 'Yes.' She then said: 'Then He will not neglect us.'</p> <p>On reaching a location where neither Hājar or Ismā'il could see him anymore, Ibrāhīm (ؑ) faced the <i>qibla</i> and, raising both hands, made <i>du'ā'</i>:</p> <p style="text-align: center;">رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ يَهْوَى إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾</p> <p><i>Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful (Sūrat Ibrāhīm, 14:37)</i></p> <p>According to a narration from Ibn 'Abbās (ؓ), Ismā'il's (ؑ) mother went on suckling him and drinking the water. When the water in the water skin had been used up, she became thirsty and her child also became thirsty. She looked at Ismā'il (ؑ) tossing in agony and left him, running to the nearest mountain to her [which is now known as al-Şafā] looking for someone or any sign of help, but found none. Then she got down from al-Şafā and crossed the valley until she came to the next mountain, al-Marwa. Again, she looked for a sign of help, but found none. Altogether, she ran between Şafā and Marwa seven times</p>
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	<p>When she reached Marwa for the last time, she saw an angel at where the Zamzam well is now located, digging the earth with his heel [according to other narrations, his wing] until water began flowing. Hājar rushed to try and contain the water, by trying to make a basin around it.</p> <p>The Prophet (ﷺ) added: ‘May Allah bestow mercy on Ismā‘īl’s mother! Had she let the Zamzam flow without trying to control it, or had she not scooped from that water to fill her water skin, Zamzam would have been a stream flowing on the surface of the earth.’</p> <p>The Prophet (ﷺ) continued: ‘Then she drank water and suckled her child. The angel said to her: “Do not be afraid of being neglected, for this is the House of Allah (I) which will be built by this boy and his father, and Allah (I) never neglects His people.”’</p>
<b>The tribe of Jurhum</b>	<p>Hājar and Ismā‘īl (ﷺ) lived near the well of zamzam for a time, until some members of the tribe of Jurhum passed by their way. They had seen a bird flying above the area from afar; a type of bird that had a habit of sticking close to water.</p> <p>This confused the Jurhumites, for they knew that there was no water in the valley. They sent ahead a few scouts, who confirmed that there was indeed now a source of water in the area</p> <p>When they all arrived, they found Hājar sitting near the well. Despite outnumbering her and Ismā‘īl (ﷺ), and easily able to overpower them, they asked for permission to stay near the well and use its water</p> <p>Hājar, who loved the company of people, was overjoyed. She agreed to let them stay and use the water, but on the condition that ownership of the water would stay with her and Ismā‘īl (ﷺ).</p> <p>The small band of Jurhumites settled, and later they sent for their families, some of whom became permanent residents in the area</p> <p>Thus Ismā‘īl (ﷺ) spent his life in the company of the tribe of Jurhum, and learned the Arabic language from them. They adopted him as one of</p>

	their own, and loved him for his nobility of character and his excellent manners.
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### Marriage, building the Ka'bah, and descendants

<b>Marriage</b>	<p>When Ismā'īl (ؑ) was an adult, the people of Jurhum married a woman from amongst their own to him</p> <p>According to some narrations, Ibrāhīm (ؑ) came to visit Ismā'īl occasionally. On one such occasion, he arrived after Ismā'īl (ؑ) had gotten married.</p> <p>Ibrāhīm (ؑ) came to his house, but he did not find Ismā'īl there. When he asked Ismā'īl's (ؑ) wife about his whereabouts, she replied that he had gone out in search of provisions.</p> <p>Upon questioning her about the quality of her life, she complained of minor issues. Ibrāhīm (ؑ) replied, 'When your husband returns, convey my salutations to him and tell him to change the threshold of the gate [of his house].'</p> <p>Soon thereafter, Ismā'īl (ؑ) arrived home and felt something was amiss, and his wife confirmed that an old man had come asking for him. She also mentioned the advice of Ibrāhīm (ؑ) to change the doorstep of the house. Ismā'īl (ؑ) understood this to mean that his father disapproved of her as a wife for him, and that he was ordering him to divorce her</p> <p>However, the tribe of Jurhum loved him so much, that they married another one of their women to him. After a time, Ibrāhīm (ؑ) came back, and he again did not find Ismā'īl. He asked the new wife similar questions, and found that she was very thankful for what she had in life, regardless of the hardship she and her husband were enduring. So Ibrāhīm (ؑ) asked her to convey his salaam to Ismā'īl, and said that he should keep the doorstep of his house</p> <p>When Ismā'īl (ؑ) returned, his wife informed him of the incident. Upon hearing the advice that his father had for him, Ismā'īl (ؑ) informed her that the man who had visited was his father, and that he had</p>
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	ordered him to keep her as his wife.
<b>Building of the Ka'bah</b>	<p>In a narration by Ibn 'Abbās, there is a tradition that states that Ibrāhīm (ﷺ) again came back to visit Ismā'īl (ﷺ). This time, he found Ismā'īl (ﷺ) near the well of zamzam, and said:</p> <p>'O Ismā'īl, your Lord has ordered me to build a house for Him.' Ismā'īl said: 'Obey the order of your Lord.' Ibrāhīm said: 'Allah has also ordered me that you should help me therein.' Ismā'īl said: 'Then I will do so.'</p> <p>When the building became high and Ibrāhīm (ﷺ) could no longer lift the stones to such a high position, he stood over the stone of al-Maqām and Ismā'īl carried on handing him the stones and both of them were saying:</p> <p>وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾</p> <p><i>And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], 'Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing (Sūrat al-Baqarah, 2:127).</i></p>
<b>Descendants of Ismā'īl</b>	<p>Little is known about the death of Ismā'īl (ﷺ). What is known is that, through his marriage to the tribe of Jurhum, his descendents were many of the tribes we read about in the Sīrah. The most important tribe was the Quraysh.</p> <p>Although there is disagreement over the exact lineage between Ismā'īl (ﷺ) and Muḥammad (ﷺ), it appears that there were approximately 60 generations between these two.</p>

### Remember and reflect

1. Obedience to parents
2. Submission to the will of Allah (I)
3. Allah (I) provides means for the *muttaqīn*

## Prophet Ishāq (ﷺ)

<p><b>Birth of Ishāq (ﷺ)</b></p>	<p>Ishāq (ﷺ) was the second son of Ibrāhīm (ﷺ), the good tidings of his birth were conveyed to Ibrāhīm and Sarah via three angles:</p> <p>وَأَمْرَاتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَقَ وَمِنْ وَرَاءِ إِسْحَقَ يَعْقُوبَ ۚ قَالَتْ يَتُوبِلَتِي ۖ أَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا ۚ إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ۚ قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ ۖ رَحِمْتُ اللَّهَ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ۚ</p> <p><i>And his wife was standing, and she smiled. Then We gave her good tidings of Ishāq and after Ishāq, Ya'qūb. She said, 'Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!' They said, 'Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable' (Sūrat Hūd, 11:71-3)</i></p>
<p><b>Ishāq (ﷺ) in the Judeo-Christian traditions</b></p>	<p>Neither the Qur'an nor the <i>aḥādīth</i> provide much information on the life of Ishāq (ﷺ).</p> <p>However, some of the <i>mufasssirīn</i> have mentioned that when Ibrāhīm (ﷺ) felt his life was near its end, he wanted to see Ishāq (ﷺ) married. Rather than having him married to one of the women of the local community he lived in (Canaan) due to their pagan tendencies, Ibrāhīm (ﷺ) had him married to one of the daughters of his brother's family, named Rebekah.</p> <p>Ishāq (ﷺ) married her at the age of forty and was blessed with twins, al-Eis, who is regarded as the father of the Romans, and Ya'qūb (ﷺ), who is also known as Isrā'īl</p>



Prior to his birth, Allah (I) gave Ibrāhīm (ﷺ) the good news of Ishāq (ﷺ) through three angels who visited him. According to some narrations, these three angels were Jibrā'īl, Mīkā'īl, and Israfil. The angels arrived in the form of men Ibrāhīm (ﷺ) had never seen before. He slaughtered his best calf, and roasted it for them. When he served the food, he noticed they did not eat. At this, he became fearful, for if a guest refused to eat at the host's invitation, it implied that ill intent. At this point, the men revealed themselves to be angels, and that they were on their way to fulfil the punishment from Allah (I) for Sodom (people that Lūt (ﷺ) was sent to).



## Prophet Lūt (ؑ)

<b>Background</b>	Lūt (ؑ) was the nephew of Ibrāhīm (ؑ), and was therefore from the Chaldean civilization. He was sent by Allah (I) to follow a separate path than Ibrāhīm (ؑ), and was chosen to go to the nation of Sadūm (Sodom).
<b>The nation Lūt (ؑ) was sent to</b>	<p>The nation of Sodom, and its principal city, was located on the western edge of what is now the 'Dead Sea', in the Palestine region.</p> <p>The people were an evil and corrupt community. They hijacked, robbed, and frequently killed travellers passing through their territory. Additionally, the men of the community would commit sodomy in public without any shame.</p>

## His Message

<b>Lūt's (ؑ) message</b>	<p>The message that Lūt (ؑ) was sent with was very simple:</p> <p>كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ۖ إِذْ قَالَ لَهُمْ أَخُوهُمْ  لُوطُ أَلَا تَتَّقُونَ ۖ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۖ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ  إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ۖ أَتَأْتُونَ  الذُّكْرَانَ مِنَ الْعَالَمِينَ ۖ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ  مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ۖ</p> <p><i>The people of Lot denied the messengers. When their brother Lot said to them, 'Will you not fear Allah? Indeed, I am to you a trustworthy messenger. So fear Allah and obey me. And I do not ask you for it any payment. My payment is only from the Lord of the worlds. Do you approach males among the worlds? And leave what your Lord has created for you as mates? But you are a</i></p>
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	<p><i>people transgressing</i>' (Sūrat al-Shu'arā', 26:160-6)</p> <p>It is interesting to note that the message of Lūṭ (ʿ) was not a call to <i>tawḥīd</i>; none of the passages in the Qur'an describes him advising the people to worship Allah (I) alone. It may be that the community did not worship any god besides Allah (I), except for their lusts.</p>
<b>The reaction</b>	<p>The reaction of the people was outright rejection of his message. Only some members of his family accepted his message; even his wife was averse to the purity that he called to. Not only did the people disbelieve in Lūṭ (ʿ), they also forbade him from speaking to, or giving shelter to travellers. In the Qur'an, we read:</p> <p style="text-align: center;">قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ﴿٦٧﴾</p> <p style="text-align: center;"><i>They said, 'Have we not forbidden you from [protecting] people?' (Sūrat al-Hijr, 15:70)</i></p> <p>Finally, his people became fed up with the message and began to threaten him</p> <p style="text-align: center;">قَالُوا لَئِنْ لَمْ تَنْتَهِ يَلُوطُ لَتَكُونَ مِنَ الْمُخْرَجِينَ ﴿٦٨﴾</p> <p style="text-align: center;">قَالَ إِنِّي لِعَمَلِكُم مِّنَ الْقَالِينَ ﴿٦٩﴾ رَبِّ نَجِّنِي وَأَهْلِي مِمَّا</p> <p style="text-align: center;">يَعْمَلُونَ ﴿٧٠﴾ فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿٧١﴾ إِلَّا عَجُوزًا</p> <p style="text-align: center;">فِي الْغَابِرِينَ ﴿٧٢﴾</p> <p style="text-align: center;"><i>They said, 'If you do not desist, O Lūṭ, you will surely be of those evicted.' He said, 'Indeed, I am, toward your deed, of those who detest [it]. My Lord, save me and my family from [the consequence of] what they do.' So We saved him and his family, all except an old woman among those who remained behind (Sūrat al-Shu'arā', 26:167-71)</i></p>

### Three visitors and punishment from Allah (1)

<p><b>Three visitors</b></p>	<p>Three angels – by some accounts, Jibrā'il, Mikā'il and Isrāfīl – went to the town of Sadūm in the guise of handsome men. They reached the walls of the city in the afternoon, and the first person to see them was the daughter of Lūṭ (ؑ), who was a believer</p> <p>Recognising their beauty, and fearing what would happen to them if they entered the city, she asked them to remain outside the city until Lūṭ (ؑ) could safely lead them inside.</p> <p>Lūṭ (ؑ) became distressed as he heard of their beauty and realized the difficult position he was in. On one hand, he did not want them to enter the city, knowing the evil of his people. On the other hand, if he refused to host them, he feared they might be hosted by one of the evildoers of the town</p> <p>He decided to lead them back to his house at night, but as he did so, he dropped numerous hints about the evil and corrupt practices of the community and how travellers were not safe there, in the hope that these travellers would change their mind about resting in the city.</p> <p>What Lūṭ (ؑ) may not have realised was that in dropping these hints, he was actually providing witness against his community. No community had been destroyed in the past until its Prophet provided evidence against it, and the angels sent to Lūṭ (ؑ) were in actuality recording his statements as proof against his people.</p>
<p><b>Punishment from Allah (1)</b></p>	<p>As the guests arrived at the house of Lūṭ (ؑ), his wife, who was very much with the disbelievers, informed the town of the arrival of the guests and their beauty. The Qur'an tells us what happened next:</p> <p>وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿١٠٠﴾ قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿١٠١﴾ وَاتَّقُوا اللَّهَ وَلَا تَحْزُونِ ﴿١٠٢﴾ قَالُوا أَوْلَمْ نَنْهَكَ عَنِ الْعُلَمِيِّينَ ﴿١٠٣﴾ قَالَ هَؤُلَاءِ</p>

	<p>بَنَاتِي إِنْ كُنْتُمْ فَعَلِينَ ﴿٦٧﴾ لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٦٨﴾</p> <p><i>And the people of the city came rejoicing. [Lūṭ] said, 'Indeed, these are my guests, so do not shame me. And fear Allah and do not disgrace me.' They said, 'Have we not forbidden you from [protecting] people?' [Lūṭ] said, 'These are my daughters - if you would be doers (of lawful marriage).' By your life, [O Muhammad] indeed they were, in their intoxication, wandering blindly (Sūrat al-Hijr, 15.67–72).</i></p> <p>The people had by now become a mob, and some had broken into Lūṭ's (ﷺ) house. Seeing his grief and helplessness, the angels revealed their true nature, their purpose, and assured Lūṭ that he would not be harmed</p> <p>Upon hearing this, the mob fled the house, threatening Lūṭ (ﷺ) as they left. The angels warned Lūṭ to leave his house before sunrise, taking his entire family except his wife.</p> <p>At the time that Allah (I) decreed, a terrible earthquake shook the region, and the entire city was lifted and upturned. A storm of stones followed afterward, destroying and killing every single inhabitant within the town, including the wife of Lūṭ (ﷺ).</p>
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### Remember and reflect

#### 1. Nature of the sin

The Qur'an never mentions shirk, only calling away from evil.

#### 2. Family connections cannot help you against Allah; you can only help yourself.



## Prophet Ya'qūb (ﷺ)

<p><b>Islamic traditions about Ya'qūb (ﷺ)</b></p>	<p>Aside from the story told in <i>Sūrat Yūsuf</i> and a few verses pertaining to Ya'qūb's (ﷺ) religion as being Islam, there are not very many Islamic traditions on the life of Ya'qūb (ﷺ).</p>
<p><b>From the Judeo-Christian Traditions</b></p>	<p>The Isrā'īliyyat tell us that Ya'qūb (ﷺ) had a twin brother named al-Eis (Esau) who was very jealous of him, due to the fact that Ishāq (ﷺ) appeared to love Ya'qūb (ﷺ) more. So much was this jealousy that al-Eis threatened to kill him after Ishāq (ﷺ) passed away.</p> <p>The mother of Ya'qūb (ﷺ) ordered him to go the land of Haran, and marry one of his cousins until al-Eis' anger had lessened</p> <p>In Haran, Ya'qūb (ﷺ) settled down for twenty years and married two of his cousins. From these two cousins as well as from two slaves that he had, Ya'qūb (ﷺ) was blessed with 13 children: one daughter and twelve sons, one of whom was Yūsuf (ﷺ).</p> <p>Ya'qūb (ﷺ) later returned to his homeland of Canaan, and he found his brother al-Eis waiting for him with joy, and his anger and jealousy had subsided.</p> <p>Sometime after he had returned, his father Ishāq (ﷺ) fell ill and passed away at the age of 180 years. Ya'qūb (ﷺ) and al-Eis buried him next to the grave of Ibrāhīm (ﷺ).</p> <p>On his own deathbed Ya'qūb (ﷺ) took a covenant from his sons:</p> <p>أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ</p>

	<p><i>Or were you witnesses when death approached Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God. And we are Muslims (in submission) to Him' (Sūrat al-Baqarah, 2:133).</i></p>
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## Prophet Yūsuf (ؑ)

<b>Lineage</b>	<p>Yūsuf (ؑ) was the son of Ya'qūb (ؑ) and his wife Rahil, known in the Isrā'īliyyāt as Rachel. When his younger brother Binyāmīn was born, his mother passed away.</p> <p>Muhammad (ﷺ) was asked regarding who was the most honoured, he said</p> <p>'The most honourable of them is one who is the most pious of them.' They said, 'We are not asking about this.' He said, 'Then, the most honourable of men was Yūsuf (ؑ), the Prophet of Allah, the son of a Prophet of Allah, who was the son of a Prophet of Allah, who was the son of the <i>khalīl</i> of Allah (i.e., Ibrāhīm (ؑ))' (al-Bukhārī).</p>
<b>Childhood</b>	<p>Much of Yūsuf's (ؑ) story can be found in <i>Sūrat Yūsuf</i>, Q. 12, which details his life from beginning to end. Having been born to a long line of prophets, Yūsuf (ؑ) was chosen by Allah (I) to go through hardship and difficulty from a very young age.</p> <p>When he was a child, he saw a dream in which eleven stars and the sun and the moon were prostrating to him. His father warned him not to relate this dream to his brothers, for he knew of their jealousy and worried that they might harm Yūsuf (ؑ) as a result (Q. 12:4-5).</p>
<b>The plot to kill Yūsuf (ؑ)</b>	<p>The affection that Ya'qūb (ؑ) showed upon Yūsuf (ؑ) and Binyāmīn was noticed by their half-brothers, who were all born to different mothers than Yūsuf (ؑ). They could not understand why they did not receive more attention, because they</p>

	<p>were a group of young men and felt that they could provide their father with strength and protection.</p> <p>Their jealousy led them to plot to kill Yūsuf (ﷺ), in the hopes that their father may show them the affection they felt was their due. After committing this murder, they promised to be from amongst the righteous. However, one of the wisest of the brothers decided it would be better to have Yūsuf (ﷺ) sent away (Q. 12:8–10)</p> <p>Having agreed upon a course of action, the brothers worked on persuading Ya‘qūb (ﷺ) to let Yūsuf (ﷺ) come out and play with them. Ya‘qūb (ﷺ) was not at ease with this decision, for he suspected something. However, he had <i>tawakkul</i> in Allah (I) and eventually relented, allowing them to take Yūsuf (ﷺ).</p> <p>The brothers cast Yūsuf (ﷺ) down a well as originally planned, having removed his shirt beforehand which they stained with the blood of an animal. They brought it back to Ya‘qūb (ﷺ) as evidence that a wolf had eaten Yūsuf (ﷺ), see Q. 12:18</p> <p>Ya‘qūb (ﷺ) knew his sons were lying; he knew that Yūsuf (ﷺ) was alive, but being a father he could not help but worry.</p>
<p><b>Yūsuf (ﷺ) was rescued and sold as a slave in Egypt</b></p>	<p>Thrown into the well, Yūsuf (ﷺ) initially pleaded with his brothers to let him out, but Allah (I) set him at ease</p> <p>In the meantime, a caravan of travellers arrived at the well and lowered a bucket to retrieve water. Seeing his chance, Yūsuf (ﷺ) held onto the bucket and was pulled out</p> <p>Rather than letting him go, the travellers imprisoned him and sold him as a slave in Egypt (Q. 12:19)</p> <p>In the slave market in Egypt, the beauty and youth of Yūsuf (ﷺ) attracted the highest bidders, al-‘Azīz, a powerful official of high ranking in Egyptian society, purchased him.</p> <p>Because the Aziz realized he had not purchased a mere slave but someone who probably came from a</p>

According to some traditions he saw the shirt that they produced as evidence and remarked, ‘What a merciful wolf! He ate up my son without tearing his shirt!’

Some traditions that suggest the brothers were still present when the caravan of travellers arrived at the well, and that they sold Yūsuf (ﷺ) to the travellers. However, this is not mentioned in the Qur’an

According to the Isrā’īliyyaāt, the Azīz saw Yūsuf (ﷺ) and recognised his noble qualities, he realised he could not be a slave. And although he outbid all other potential buyers, the price he paid for Yūsuf (ﷺ) was insignificant compared to his true value

	noble family, he put him in charge of his own household (Q. 12:2–21)
<b>Temptation</b>	<p>The wife of the chief minister was named Zulaykhā, and gradually she began to desire him. Knowing her high status in society could get her anything she wanted, she tried to seduce Yūsuf (ﷺ), Q. 12:23–4</p> <p>Yūsuf’s (ﷺ) refusal only increased her desire. As he moved to the door to escape, she ran after him and grabbed hold of his shirt. As they reached the door, it opened suddenly and on the other side was her husband and one of her relatives.</p> <p>Upon seeing them, Zulaykha immediately accused Yūsuf (ﷺ) of trying to seduce her, suggesting that she was innocent of any lewd behaviour (Q. 12:25).</p> <p>Yūsuf (ﷺ) denied any wrongdoing on his part; to decide the matter it was suggested that Yūsuf’s shirt be examined; when the husband examined Yūsuf’s clothing he understood that Yūsuf (ﷺ) was indeed innocent, Q. 12:26–9.</p>
<b>The peoples’ reaction</b>	<p>Word of Zulaikha’s attempt at seducing her ‘slave’ spread amongst the aristocratic ladies and in an endeavour to defend herself, Zulaykha held a large, banquet, exclusively for the women. Rather than apologise or admit she was mistaken she confessed her desire and challenged the other ladies against feeling the same. She offered Yūsuf a choice between complying or imprisonment.</p> <p>After dinner, the guests were given fruits along with knives. Zulaykha then summoned Yūsuf (ﷺ) and as he entered the room, the women forgot they were cutting fruit. In fact so intoxicated were they with Yūsuf’s (ﷺ) beauty that they only snapped out of their reverie when the knives cut right through the fruit and into their hands</p> <p>The temptation was now magnified for Yūsuf (ﷺ), as he saw that not one, but many women were infatuated with him. He prayed to Allah (ﷻ) for a way out; indeed Allah (ﷻ) grants a way out for the God-fearing from ways they could have never imagined, Q. 12:31–4.</p>



Abū ‘Ubaydah (ؓ) said that this was a temptation and he resisted. In other words she tried to seduce him and had he not seen the proof of Allah, he would have been seduced. This is in keeping with the infallibility of prophets, as mentioned in Q. 12:23–4



<b>Yūsuf's (ﷺ) imprisonment</b>	<p>Yūsuf (ﷺ) entered prison at about the same time as two other men – the king's cook and the king's cupbearer. In prison, Allah (I) granted Yūsuf the wisdom and insight to be able to interpret dreams</p> <p>Both men realised that Yūsuf was not a common criminal; the light and the <i>taqwā</i> visible on his face led them to trust him. After a time, both men had dreams that they were anxious to have interpreted. They went to Yūsuf to have their dreams explained. Before interpreting the dreams he invited both men to <i>tawhīd</i>, then he gave his interpretation of both dreams, and asked the man he believed would be released to mention his case to the king. But the cupbearer forgot about Yūsuf upon being released from prison, and Yūsuf remained in prison for some years.</p>
<b>The king's dream and Yūsuf (ﷺ)'s innocence</b>	<p>The king of the land dreamed of seven fat cows being eaten up by seven skinny cows, and seven green ears of corn, while seven other ears of corn were dry. He summoned his council seeking an interpretation, however, no one was able to provide a satisfactory interpretation, and all of them dismissed it. The cupbearer overheard all of this and remembered Yūsuf (ﷺ), he told the king that there was someone in prison who would be able to interpret this dream and went to Yūsuf who gave his interpretation. Not only did Yūsuf interpret the dream, he also advised the steps needed to minimise the negative part of the vision. When the king heard of this he sent for Yūsuf.</p> <p>Yūsuf (ﷺ), being the noble and pure soul that he was, refused to leave prison until his honour was cleared. The king summoned the women who accused Yūsuf of wrongdoing, all of whom unanimously proclaimed his innocence, admitting they were the criminals.</p>
<b>Yūsuf (ﷺ) meets his brothers</b>	<p>The years passed, and during the seven good years of harvest, Yūsuf (ﷺ) used his authority to wisely allocate and store the crops. As such, when the drought came after seven years of plenty, many of the regions neighbouring Egypt suffered from</p>

	<p>famine and hunger. Under Yūsuf's management, Egypt had surplus grain, which they sold to people in nearby regions. Among those seeking grain were Yūsuf's ten brothers (Binyamin stayed behind with Ya'qūb (v)), Q. 12:58.62)</p> <p>Yūsuf (v) desired to see his younger brother again, and to this purpose, he refused to provide rations for Binyamin as he was not present with the group of brothers. Also, he secretly returned the money they had used to purchase the grain, in the hopes they would be back for more, and bring Binyamin with them, Q. 12:63–7.</p>
<b>Yūsuf (v) reveals his identity</b>	<p>When the brothers returned to Egypt with Binyamin, Yūsuf (v) held a banquet in their honour. At this banquet, he secretly revealed his identity to his younger brother, and devised a plan to keep Binyamin with him.</p> <p>When preparing for their return to Canaan, Yūsuf secretly placed his own cup in Binyamin bags. When Yūsuf's officers confronted the brothers, they all claimed innocence, Q. 69–76.</p> <p>Binyamin was then taken as a slave not through the laws of Egypt, but through the law that the brothers of Yūsuf (v) themselves followed. Knowing that Ya'qūb (v) would not simply believe them that Binyamin was a thief, Judah, one of the brothers, refused to return to Ya'qūb until the issue of Binyamin was settled.</p> <p>Yūsuf (v) was happy that Judah also decided to stay, for he was the kindest and wisest of the other ten brothers. It was he who had urged the brothers not to kill Yūsuf many years earlier. As such, Yūsuf secretly ensured that Judah was taken care of during his stay in Egypt, Q. 12:81–7.</p>
<b>Yūsuf (v) reunites his family</b>	<p>Upon their father's advice, Yūsuf's (v) brothers returned to Egypt to ask about the other brother. They begged Yūsuf to be charitable, because their family had been hit with hard times. Yūsuf spoke in their native tongue, and asked them, Q. 12:89–91.</p> <p>Realising his power held, the brothers feared Yūsuf (v) would punish them for what they did many</p>

	<p>years before, but Yūsuf comforted them, Q. 12:92</p> <p>Having forgiven them, Yūsuf (ﷺ) gave his shirt to his brothers, and asked them to place it over the face of his father to heal his eyesight.</p> <p>As the caravan neared Egypt, Ya'qūb (ﷺ) perceived the scent of Yūsuf (ﷺ). His wives and other members of his household thought he had gone mad. Ya'qūb broke his fast, and prayed for a very long time that night, Q. 12:96–8.</p> <p>Together, Ya'qūb (ﷺ) and his entire family came to Egypt, Q. 12:99–100.</p>
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### Remember and reflect

#### 3. The dangers of jealousy

The brothers were so jealous of Yūsuf (ﷺ) that they were ready to kill him. We must stay away from jealousy because it can completely twist our perception of justice.

#### 4 The importance of patience

#### 5 *Tawakkul*

*Tawakkul* means to trust in Allah [swt], but also take appropriate steps

Examples – Yūsuf (ﷺ) telling the prisoner to remind the king about him. Also, when Ya'qūb (ﷺ) told his sons to enter the city by different gates

#### 6 Despairing of the mercy of Allah (I)

#### 7. Only the disbelievers despair of the Mercy of Allah (I), no matter what the situation may be like in our current time.

#### 8 The importance of forgiveness

## Prophet Yūnus (ﷺ)

<p><b>His people</b></p>	<p>Yūnus (ﷺ) was sent to the town of Nineveh, situated in present day Iraq. His (ﷺ) people were polytheists, and he devoted much time in calling them <i>tawhīd</i>.</p> <p>The people of Yūnus (ﷺ) were unique among all the communities that the Prophets were sent to.</p> <p>فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَتَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ۝</p> <p><i>Has there been a [single] city that believed so its faith benefited it except the people of Jonah? When they believed, We removed from them the punishment of disgrace in worldly life and gave them enjoyment for a time (Sūrat Yūnus, 10.98)</i></p>
<p><b>His message</b></p>	<p>Yūnus (ﷺ) preached to his people against idolatry, and warned them of Allah's (I) punishment. Much like the reaction of other disbelieving communities, the people of Yūnus invited the punishment of Allah in their ignorance.</p>
<p><b>Repentance of his people</b></p>	<p>Upon his people's rejection, Yūnus (ﷺ) left his city in anger. However, even though his community had rejected and mocked the message, he had not yet been granted permission to leave his city. Soon after his departure, the skies changed colour, looking as if alight. The people were frightened, and considered if all the warnings that Yūnus brought were true after all; thus they gathered in sincere repentance to Allah (I) and begged His forgiveness. Their repentance was accepted, and Allah removed the threatening clouds</p>
<p><b>The Punishment and Forgiveness of Yūnus (ﷺ)</b></p>	<p>Yūnus (ﷺ) boarded a small ship. One night, a storm blew over it and they were in danger of sinking. They threw all their baggage overboard in an effort to lighten the ship, but it was not enough. Ultimately, they had to draw lots to see which passenger would have to jump overboard. Yūnus realised that one of the reasons for throwing a passenger overboard was based on polytheistic</p>

	<p>tradition. The captain of the ship was a <i>mushrik</i>, and felt that by ‘sacrificing’ a passenger to the sea, the gods would be appeased. Yūnus’ name was drawn, but the ship’s crew recognised that he was the noblest and most righteous among them so they drew names twice more, each time Yūnus’ name was drawn.</p> <p>Yūnus (ؑ) had no choice but to jump ship. As he disappeared into the waters his lips remained moistened with the <i>dhikr</i> of Allah. A large whale swallowed him up and settled at the bottom of the sea. Yūnus then realised he was in three layers of darkness: the belly of the whale, the bottom of the ocean, and in the darkness of the night.</p> <p>وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٢٠٦﴾</p> <p><i>And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darkness, ‘There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers’ (Sūrat al-Anbiyā’, 21.87)</i></p> <p>Yūnus (ؑ) realised his mistake, and remembered Allah (I), Who forgave him due to his sincere repentance, and commanded the whale to spit Yūnus (ؑ) out onto a remote island. Yūnus was ill and suffered from the acids in the stomach of the whale. When the sun rose, its rays burned him and he was on the verge of screaming due to pain. However, he continued glorifying Allah (I), and Allah (I) caused a plant to grow over him, shielding him from the rays of the sun.</p>
<b>Epilogue</b>	<p>Had Yūnus (ؑ) not been from amongst those who had regularly praised Allah (I), he would have remained in the stomach of the whale until the Day of Judgement.</p> <p>وَإِنْ يُوسُفَ لَمِنَ الْمُرْسَلِينَ ﴿٢٠٧﴾ إِذْ أَبَقَ إِلَى الْفُلْكِ</p>



الْمَشْحُونِ ﴿٣٧﴾ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿٣٨﴾  
فَالْتَقَمَهُ الْخُوتُ وَهُوَ مُلِيمٌ ﴿٣٩﴾ فَلَوْلَا أَنَّهُ كَانَ مِنَ  
الْمُسَبِّحِينَ ﴿٤٠﴾ لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿٤١﴾  
﴿ فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿٤٢﴾ وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً  
مِّنْ يَقْطِينٍ ﴿٤٣﴾ وَارْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ  
﴿٤٤﴾ فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ ﴿٤٥﴾

And indeed, Jonah was among the messengers.  
[Mention] when he ran away to the laden ship. And  
he drew lots and was among the losers. Then the  
fish swallowed him, while he was blameworthy.  
And had he not been of those who exalt Allah, He  
would have remained inside its belly until the Day  
they are resurrected. But We threw him onto the  
open shore while he was ill. And We caused to  
grow over him a gourd vine. And We sent him to  
[his people of] a hundred thousand or more. And  
they believed, so We gave them enjoyment [of life]  
for a time (Sūrat al-Şāffāt, 37.139–48)

Gradually, Yūnus (ؑ) regained his strength and  
made his way back to Nineveh where he was  
surprised to find his community had accepted  
*tawhīd*, together they prayed a prayer of gratitude.

Despite the Yūnus' (ؑ) mistake, Muḥammad (ؐ)  
instructed:

Ibn 'Abbās (ؓ) narrated: 'The Prophet  
Muḥammad (ؐ) said: "One should not say I  
am better than Yūnus Ibn Matta"' (al-  
Bukhārī).

### Remember and reflect

1. Seeking repentance
2. Benefits of glorifying Allah (I)

## Prophet Ayyūb (ؑ)

<p><b>His life</b></p>	<p>According to Ibn Ishāq (ؓ), Ayyūb (ؑ) was a prophet sent to the Romans. Ayyūb (ؑ) was born in the fourth generation after Ishāq (ؑ), through the line of his son al-Eis</p> <p>Ayyūb (ؑ) was a noble Prophet who was always patient and in the remembrance of Allah (I), consistently turning to Him (I) in repentance.</p> <p>وَحُذِّ بِيَدِكَ ضِغْنًا فَاصْرِبْ بِهِ وَلَا تَحْنُثْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴿٤٤﴾</p> <p><i>[We said], 'And take in your hand a bunch (of grass) and strike with it and do not break your oath.' Indeed, We found him patient, an excellent servant. Indeed, he was one frequently turning [to Allah] (Sūrat Ṣād, 38:44)</i></p>
<p><b>His trials</b></p>	<p>Iblīs saw Ayyūb's (ؑ) worship by, and complained to Allah (I) that he (ؑ) only did so in order that his material comfort not be taken away. Allah knew Ayyūb to be sincere and to prove this sincerity He (I) permitted Iblīs to destroy Ayyūb's wealth – all his cattle, servants, and farms</p> <p>Iblīs appeared before Ayyūb (ؑ) in the form of an old man and attempted to sow doubts in his mind Ayyūb (ؑ) replied, 'What Allah has taken away from me belongs to Him (I). I was only its trustee for awhile. He (I) gives to whom He (I) wills and withholds from whom He (I) wills.' With these words, Ayyūb (ؑ) fell in prostration to Allah (I).</p> <p>Iblīs was disappointed, again complained to Allah that Ayyūb was hiding his disappointment, and was counting on his children and large family to bring him happiness, once again Allah allowed Iblīs to kill the children of Ayyūb.</p> <p>Iblīs again appeared to Ayyūb in the form of a man, and suggested that Allah was not rewarding Ayyūb for all his prayers. Ayyūb disappointed him yet again by replying, 'Allah sometimes gives and sometimes takes. He is sometimes pleased and sometimes displeased with our deeds. Whether a</p>



Allah (I) blessed him with a large family, great wealth, and many servants. For his part, Ayyūb (ؑ) would free the slaves, always feed the poor and needy, and would do it in such a manner so that the poor felt they were doing Ayyūb (ؑ) a favour by accepting his charity.

	<p>thing is beneficial or harmful to me, I will remain firm in my belief and remain thankful to my Creator.’ Upon saying this, Ayyūb (ʋ) prostrated to Allah (I)</p> <p>Iblīs called on Allah (I) again, arguing that Ayyūb (ʋ) was only worshipping Allah due to his good health and that were his health to be taken away, he would no longer remember Him (I). Allah (I) granted Iblīs the ability to weaken Ayyūb (ʋ), preventing Iblīs from being able to harm Ayyūb’s soul, intellect, or heart. Iblīs attacked Ayyūb’s (ʋ) body and filled it with disease, until he was mere skin and bones.</p> <p>Yet even through this trial – with the exception of his wife he had been deserted by all relatives and acquaintance – Ayyūb (ʋ) remained strong and persistent in his faith, without complaint. He remained hopeful of the Mercy of Allah (I).</p>
<b>His Reaction</b>	<p>Iblīs saw that none of his actions were working. Finally, he went to the wife of Ayyūb (ʋ) in the form of a man and reminded her of the good times she had enjoyed with Ayyūb and her family. She burst into tears and asked Ayyūb:</p> <p>‘How long are you going to bear this torture from our Lord? Are we to remain without wealth, children or friends forever? Why don’t you call upon Allah to remove this suffering?’</p> <p>Ayyūb (ʋ) replied, ‘Iblīs must have whispered to you and made you dissatisfied. Tell me how long did I enjoy good health and riches?’</p> <p>She replied, ‘Eighty years.’</p> <p>Then Ayyūb (ʋ) replied: ‘How long have I suffered like this?’</p> <p>She said, ‘Seven years.’</p> <p>Ayyūb (ʋ) then told her: ‘In that case I am ashamed to call on my Lord to remove the hardship, for I have not suffered longer than the years of good health and wealth. It seems your faith has weakened and you are dissatisfied with the fate of Allah. If I ever regain health, I swear I will punish you with a hundred strokes! From this day onward, I forbid</p>

	myself to eat or drink anything by your hand. Leave me alone and let my Lord do with me as He pleases.'
<b>His Reward</b>	<p>Crying bitterly and with a heavy heart, she had no choice but to leave him and seek shelter elsewhere. In this helpless state, Ayyūb (ؑ) turned to Allah, not to complain but to invoke His mercy:</p> <p>♦ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٢٠٦﴾ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَعَذَرًا ﴿٢٠٧﴾</p> <p>And [mention] Ayyūb, when he called to his Lord, 'Indeed, adversity has touched me, and you are the Most Merciful of the merciful.' So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allah] (Sūrat al-Anbiyā', 21:83-4)</p> <p>وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٢٠٨﴾ ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٢٠٩﴾ وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِّأُولِي الْأَلْبَابِ ﴿٢١٠﴾</p> <p>And remember Our servant Ayyūb, when he called to his Lord, 'Indeed, Satan has touched me with hardship and torment.' [So he was told], 'Strike [the ground] with your foot; this is a [spring for] a cool bath and drink.' And We granted him his family and a like [number] with them as mercy from Us and a reminder for those of understanding. (Sūrat Ṣād, 38:41-3)</p> <p>Ayyūb (ؑ) obeyed, and almost immediately his health was restored. His wife could not bear to be parted, so she returned to ask for forgiveness, only to see that he was suddenly healthy. Overjoyed, she thanked Allah (I) for His mercy.</p>

In regards to his oath, Allah (I) ordered him to take a bundle of thin grass and strike his wife with it, and his oath to lash her a hundred times would be fulfilled

## Remember and reflect

### 1. *Ṣabr*

Ayyūb (ؑ) was patient in whatever adversity befell him, because he realised that whatever blessing he received, was only from Allah as a loan. If He chose to remove them, it was within His right to do so.

### 2. *Shukr*

Even in the midst of tragedy, Ayyūb (ؑ) was thankful for what he still had – namely, *īmān* and belief in Allah (I); as long as he had these, nothing else mattered.

### 3. Shunning the blessings of Allah (I)

Abū Hurayrah (ؓ) narrated that the Prophet Muḥammad (ؐ) said:

‘While Ayyūb was naked, taking a bath, a swarm of gold locusts fell on him, and he started collecting them in his garment. His Lord called him: “O Ayyūb! Have I not made you too rich to need what you see?” He said: “Yes, My Lord! But I cannot shun Your Blessings.”’ (al-Bukhārī)



## Prophet Mūsā (ﷺ)

<b>Status Among Prophets</b>	<p>Mūsā (ﷺ) is one of the great prophets, <i>Ulū'l-'aẓam</i>, the possessor of great patience and virtue.</p> <p>On the Day of Judgement, when Muhammad (ﷺ) will rise, he will see Mūsā already holding onto the 'arsh of Allah (I)</p>
<b>Banī Isrā'īl and the ummah</b>	<p>Mūsā (ﷺ) is mentioned more than any other Prophets in the Qur'an. Among the benefits of Mūsā's frequent mention is that Banī Isrā'īl, the people Mūsā was sent to, was the first ummah to have <i>jihād</i> legislated on them. The trials and tribulations they went through as a nation were also very similar to those the ummah of Muhammad has faced.</p>
<b>Pre-birth</b>	<p>The Pharaoh issued a decree to slay any male child that would be born to the children of Isrā'īl every second year. Allah tells us how He inspired the mother of Mūsā (ﷺ) and saved him, even by housing him with his biggest enemy! See Q. 28:7–14.</p>
<b>Adult, his error and exile</b>	<p>As an adult Mūsā (ﷺ) becomes increasingly aware of the injustices against his people. When he witnesses a fight between an Egyptian and an Israelite he seeks to help the Israelite. His strength lead to the death of the Egyptian and he realises he has wronged himself and seeks forgiveness. The next day he is summoned by the same Israelite who has gotten into yet another fight, Mūsā reproaches him and is later counselled by a friend into going into exile as the Egyptians are seeking him for the murder of one amongst them yesterday, Q. 28.15–21.</p>
<b>Life outside Egypt</b>	<p>Arriving at Madyan Mūsā (ﷺ) supplicates Allah for guidance. He helps two sisters water their flock and is invited by Shu'ayb, their father, to dine with them and eventually offered one of his two daughters in marriage in return of work for 8 years, Q. 28:22–8.</p>
<b>Prophethood</b>	<p>After completing an agreed term with his father-in-law Mūsā (ﷺ) sets out with his family, in the midst of their journey they lose their way and find a burning fire. Mūsā seeks out this fire for light, warmth and guidance and is called upon by Allah in the sacred valley of</p>

	Tuwā where he is granted prophethood, two miracles and enjoined to call upon Pharaoh. He is reminded of how Allah has protected him and how He inspired his mother to save him from the Egyptians and is granted his request of his brother as a companion and prophet beside him, Q. 20:9–48.
<b>Confronting Fir'awn</b>	Mūsā (ﷺ) and Hārūn (ﷺ) confront Pharaoh with the demand that he set the Children of Israel free. They declare their prophethood but Pharaoh reminds Mūsā of the debt he owes Pharaoh [having brought him up etc.] and mocks him and his message, Q. 26:16–31
<b>Miracles</b>	<p>Every prophet is granted miracles in context of the achievements and 'specialty' of his people. The Egyptians Mūsā (ﷺ) was sent to prided themselves in their prowess at magic and Mūsā was granted the miracle of his staff turning into a real serpent and the ability to make his hand glow white, Q. 20:17–24; Q 26:31–3.</p> <p>Moreover the Egyptians were tried and tested with years of famine and drought, a flood, and infestation of frogs and the water of the Nile was turned to blood, Q 7:130–3. All of these were signs and reminders to evidence the truth of Mūsā's (ﷺ) prophethood but they remained arrogant and desisted from belief, Q. 7:135.</p>
<b>Injustices against the Banī Isrā'īl</b>	<p>Pharaoh and the Egyptians were a huge trial for Banī Isrā'īl: they killed their boys and men, raped their women, and imprisoned them. Initially Mūsā (ﷺ) could only advise his people to be patient, Q. 7:129.</p> <p>Only few of his people believed out of fear of Pharaoh, Q. 10:83–6</p>
<b>Flight from Egypt</b>	Mūsā (ﷺ) and Hārūn (ﷺ) were commanded to guide the Israelites out of Egypt in the direction of the Red Sea in the darkness of the night, however, Pharaoh and his armies pursued them. With the army at their heels and the sea in front of them the people wavered but Allah commanded Mūsā to strick the sea with his staff and He parted it into two creating a dry path for them to traverse, Q. 26:52–68.
<b>Destruction of</b>	Pharaoh and his army followed them in this path,

<b>Pharaoh and his armies</b>	midway; however, Allah commanded the sea to meet again. Drowning, Pharaoh realised –then– the truth of Mūsā's (ﷺ) call and he cried out, 'I believe that there is no god worthy of worship except Allah in Whom the children of Israel believe, and I am of those who surrender to Him.' But Allah did not accept this declaration as it was too late, Q. 10:90–2.
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### Subsequent disbelief of Banī Isrā'īl

The Qur'an gives numerous accounts of the Banī Isrā'īl's subsequent disbelief and obedience, among them:

- Their request for an idol / object to which they might direct their worship, Q. 7:138–141.
- Their request for earthly sustenance in the face of the Manna and Salwa that was granted them from Allah, Q. 2:60–1.
- Their fashioning and taking of a calf for worship, Q. 20:83–98; Q. 2:54
- Their mocking of and hesitation in obeying Allah's command to sacrifice a cow as their repentance, Q. 2:54; Q. 2: 67–74

Consult 'Appendix 1 for 'Stories of Banī Isrā'īl', pp. 90-93

<b>Death of Mūsā (ﷺ)</b>	<p>Abū Hurayrah (رضي الله عنه) narrated.</p> <p>'The Angel of Death was sent to Mūsā (ﷺ) When he came to him, Mūsā slapped him on the eye and the angel returned to Allah and said "You have sent me to a slave who does not want to die." Allah said. "Return to him and tell him to put his hand on the back of an ox and for every hair that will come under it, he will be granted one year of life." Mūsā (ﷺ) said. "O Lord! What will happen after that?" Allah replied: "then death." Mūsā (ﷺ) said: "Let it come now!" and requested Allah (ﷻ) to let him die close to the Holy Land so that he would be at a distance of a stone's throw from it.'</p> <p>Abū Hurayrah added: 'Allah's Messenger (ﷺ) said:</p> <p>"If I were there, I would show you his grave below the red sand hill on the side of the road"' (al-Bukhārī).</p>
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**Remember and reflect**

1. *Tawakkul*
2. The power of Allah (I) to accomplish His will
3. Benefits of being from *al-Muttaqīn*
4. Arrogance
5. Inferiority complex
6. Harm of too much questioning
7. Leadership lessons



## Prophet Hārūn (ؑ)

<p><b>Prophethood</b></p>	<p>وَأَصْطَفَيْنَاكَ لِنَفْسِي ۖ أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ۖ أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۖ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ۖ قَالَا رَبَّنَا إِنَّا خَافُ أَنْ يَفْزُقَ عَلَيْنَا أَوْ أَنْ يَطْفِئَ ۖ قَالَ لَا خَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ ۖ فَأَتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تُعَذِّبْهُمْ ۖ قَدْ جِئْنَاكَ بِآيَةٍ مِنْ رَبِّكَ وَالسَّلَامُ عَلَيَّ مَنْ اتَّبَعَ الْهُدَىٰ ۖ إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ ۖ</p> <p><i>And I produced you for Myself. Go, you and your brother, with My signs and do not slacken in My remembrance. Go, both of you, to Pharaoh; indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]. They said, ‘Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will transgress.’</i></p> <p><i>[Allah] said, ‘Fear not. Indeed, I am with you both; I hear and I see. So go to him and say, “Indeed, we are messengers of your Lord, so send with us the Children of Israel and do not torment them. We have come to you with a sign from your Lord. And peace will be upon he who follows the guidance. Indeed, it has been revealed to us that the punishment will be upon whoever denies and turns away”’ (Sūrat ṬāHā, 20:41-8).</i></p>
<p><b>His Death</b></p>	<p>Hārūn (ؑ) died shortly before Mūsā (ؑ); while the Banī Isrā’īl were still wandering in the desert.</p>

### Remember and reflect

1. The importance of unity



## Prophet Dāwūd (ﷺ)

Unlike the other Prophets discussed so far, Dāwūd (ﷺ) was born into a community that already believed in Allah (I). As such, the trials and challenges faced by some of the later Prophets born within the sovereign nation of Banī Isrā'īl were different

### Jālūt, kingship, and prophethood

- ! Mūsā (ﷺ) also was sent to the Banī Isrā'īl – although they had shortcomings and numbers of them would fall into disbelief, by and large they were believers in *tawhīd* – however, they were not an independent nation at the time, being subjects of Fir'awn

<p><b>Dāwūd (ﷺ) and Jālūt</b></p>	<p>Approximately 1,000 years prior to 'Isā (ﷺ), the Banī Isrā'īl were fighting one of the pagan tribes named the Philistines, a battle in which they had lost the Ark, a chest that contained past prophetic relics such as the original Torah, the staff of Mūsā (ﷺ), and the original tablets Mūsā (ﷺ) received on Mount Sinai.</p> <p>In one battle, an army from Banī Isrā'īl, let by Tālūt (Saul) were fighting the Philistines, in an attempt to recover the Ark. The Philistines were led by their champion Jālūt (Goliath), who struck fear in the hearts of the men of Banī Isrā'īl</p> <p>فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُّلْقُوا بِاللَّهِ كَمَ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ</p> <p><i>And when Saul went forth with the soldiers, he said, 'Indeed, Allah will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand.' But they drank from it, except a [very] few of them. Then when he had crossed it along with those who believed with him, they said, 'There is no power for us today against Goliath and his soldiers.' But those who were certain that they would meet Allah said, 'How many a small company has overcome a</i></p>
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	<p><i>large company by permission of Allah. And Allah is with the patient' (Sūrat al-Baqarah, 2:249).</i></p> <p>As long as Jālūt was alive, the army of the Philistines was believed to be invincible. Jālūt realised the effect he had on Banī Isrā'īl, and challenged them to single combat before the battle actually began, as was custom back then.</p> <p>None of the warriors of Banī Isrā'īl stepped forward to take on Jālūt's challenge, even when Jālūt offered the hand of his beautiful daughter in marriage.</p> <p>Just then, Dāwūd (ﷺ) stepped forward, and he was only a youth at the time – two of his elder brothers were present in the army – to challenge Jālūt. Instead of wearing traditional combat armour and weaponry, Dāwūd (ﷺ) simply had some pebbles and a sling.</p> <p>In response to the taunting and mocking of Jālūt, Dāwūd (ﷺ) responded: 'You may have armour, shield, and sword, but I face you in the name of Allah, the Lord of the Israelites, Whose laws you have mocked. Today you will see that it is not the sword that kills but the will and power of Allah!' Saying so, he swung a pebble aimed directly at Jālūt's head and killed him</p> <p>فَهَزَمُوهُم بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾</p> <p><i>So they defeated them by the permission of Allah, and David killed Goliath, and Allah gave him the kingship and prophethood and taught him from that which He willed. And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds (Sūrat al-Baqarah, 2:251)</i></p>
<b>Prophethood and kingship</b>	<p>In addition to kingship, Dāwūd (ﷺ) was also given prophethood from Allah (I), Q. 38:18–20.</p>

<b>Worship and Miracles</b>	<p>Dāwūd (ﷺ) fasted every other day, and spent a third of the night in prayer</p> <p>‘Abd Allah Ibn ‘Amr Ibn al-‘Āṣ (ؓ) narrated: Allah’s Messenger (ﷺ) said: ‘The most beloved fasting to Allah is the fasting of the Prophet Dāwūd (ﷺ), who would fast alternate days. And the most beloved prayer to Allah is the prayer of Dāwūd (ﷺ), who would sleep the first half of the night, and pray one third of it, again sleeping for a sixth of it.’ (al-Bukhārī)</p> <p>Also, ‘The Prophet (ﷺ) said to me: “I have been informed that you pray all the nights and observe fast all the days; is this true?” I replied: “Yes.” He said: “If you do so, your eyes will be weak and you will get bored. So fast three days a month, for this will be the fasting of a whole year.” I said: “I find myself able to fast more.” He said: “Then fast like the fasting of Dāwūd (ﷺ) who used to fast on alternate days and would not flee on facing the enemy”’ (al-Bukhārī)</p>
<b>Miracles</b>	<p>Allah (I) granted Dāwūd (ﷺ) a number of miracles:</p> <ol style="list-style-type: none"> <li>1 Iron became soft for him. Dāwūd (ﷺ) made weapons and armour for a living; he did not rely on kingship to support himself</li> <li>2 Ability to understand the language of the animals.</li> <li>3 An extremely beautiful voice</li> <li>4 The mountains and birds joined him in the praise of Allah (I).</li> <li>5 Wisdom</li> </ol>
<b>Death</b>	<p>Dāwūd (ﷺ) glorified Allah and praised Him until he died. According to traditions, Dāwūd (ﷺ) died suddenly and was mourned by four thousand priests as well as thousands of people</p>

## Prophet Sulaymān (ﷺ)

<p><b>Lineage and inheritance</b></p>	<p>Sulaymān (ﷺ) was the son of Dāwūd (ﷺ). He inherited Dāwūd's (ﷺ) prophethood and dominion.</p> <p>Prophet Muhammad (ﷺ) said: 'The prophets' property will not be inherited, and whatever we leave is to be used for charity' (al-Bukhārī).</p> <p>وَلَقَدْ ءَاتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ۝ وَوَرِثَ سُلَيْمَانُ دَاوُدَ ۖ وَقَالَ يَتَاءَتِيهَا النَّاسُ غُلَامًا مِّنطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ ۚ إِنَّ هَذَا هُوَ الْفَضْلُ الْمُبِينُ ۝ وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ۝</p> <p><i>And We had certainly given to David and Solomon knowledge, and they said, 'Praise [is due] to Allah, who has favoured us over many of His believing servants.' And Solomon succeeded David. He said, 'O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty.' And gathered for Solomon were his soldiers of the jinn and men and birds, and they were [marching] in rows (Sūrat al-Naml, 27.15-17).</i></p>
<p><b>Blessings Granted to Sulaymān (ﷺ)</b></p>	<p>Like his father Dāwūd, Sulaymān (ﷺ) also was granted a number of unique blessings, Q. 38:34–40:</p> <ol style="list-style-type: none"> <li>1. Ability to control the jinn.</li> <li>2. Ability to understand the language of the animals.</li> <li>3. Ability to command the winds.</li> <li>4. An army consisting of not only men, but also birds and other animals.</li> </ol>
<p><b>Death</b></p>	<p>Sulaymān (ﷺ) was overseeing the work of the jinn in a mine and leaning on his staff when Allah (I) caused him to die. The jinn continued to, believing that Sulaymān was still supervising them. Days went by, and a creature began to eat at the base of</p>



However, he did not inherit the material property, as the property of Prophets cannot be inherited. It is given away to the poor and needy



People generally have an exaggerated fear of the jinn, and attribute to the jinn knowledge and power beyond their capability. The jinn, for their part, will often foster this exaggerated fear, in the hopes of extending their influence over mankind. Allah (I) wanted to teach both humans and jinns the limits of what the jinn could do



Sulaymān's staff, causing it to fall out of his hand. The staff fell, and so too did Sulaymān, and it was only then that the people realised that the Prophet had passed away.

وَلَسَلِمْنَ الرِّيحَ غُدُوها شَهْرٌ وَرَوَاحُها شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ۚ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَّحْرِبٍ وَتَمَثِيلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَّاسِيَتٍ أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ ۚ فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّو كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ۚ

*And to Solomon [We subjected] the wind - its morning [journey was that of] a month - and its afternoon [journey was that of] a month, and We made flow for him a spring of [liquid] copper. And among the jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our command - We will make him taste of the punishment of the Blaze. They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles. [We said], "Work, O family of David, in gratitude." And few of My servants are grateful. And when We decreed for Solomon death, nothing indicated to the jinn his death except a creature of the earth eating his staff. But when he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in humiliating punishment (Sūrat Saba', 34:12-14).*

### Remember and reflect

1. Gratefulness to Allah (I)
2. Jinns and the unseen



## Prophet Zakariyyā (ﷺ)

Not many authentic narrations about Zakariyyā exist, we learn more about this great Prophet of Banī Isrā'īl when he was nearing the end of his life.

Despite his old age and feebleness, he would go to the temple daily to deliver his sermons. Zakariyyā (ﷺ) was not a rich man, but he was always ready to help those in need. He was very grateful, but his one disappointment was that he had no children. This situation worried him, because he feared that there would be no one after him to continue the *da'wah*. Left to themselves, the people would move away from Allah (I) and try to modify the Law that He had revealed to suit their own whims and desires

During one of his visits to the temple, he went to check on Maryam, who was living in a secluded room of the temple. He was surprised to find fresh fruits in her room. Besides him, no one had access to her room. When he inquired, she told him that the fruit was from Allah (I). She found it every morning. But why was he so surprised, she asked him. Did he not know that Allah provides without measure for whom He wills? This noble girl had opened his eyes to a startling idea. Could he not ask his Lord to bless him with a child in his old age? Even if his wife was past childbearing age, nothing was impossible for his Gracious Lord!

### Zakariyyā (ﷺ) prays for a son

*Kāf, Hā, Yā, 'Ayn, Šād. [This is] a mention of the mercy of your Lord to His servant Zakariyyā. When he called to his Lord a private supplication. He said, "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy. And indeed, I fear the successors after me, and my wife is barren, so give me from Yourself an heir Who will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You]." [He was told], "O Zakariyyā, indeed We give you good tidings of a boy whose name will be Yahyā. We have not assigned to any before [this] name." He said, "My Lord, how will I have a boy when my wife is barren*

كَهَيْعَصَ ۖ ذِكْرَ رَحْمَتِ رَبِّكَ  
عَبْدَهُ زَكْرِيَّا ۖ إِذْ نَادَى رَبَّهُ  
نِدَاءً خَفِيًّا ۖ قَالَ رَبِّ إِنِّي وَهَنَ  
الْعَظْمُ مِنِّي وَآسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ  
أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ۖ وَإِنِّي  
خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ  
أُمْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا  
ۖ يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۖ  
وَأَجْعَلْهُ رَبِّ رَضِيًّا ۖ يَزَكَرِيَّا إِنَّا  
نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ  
مِنْ قَبْلُ سَمِيًّا ۖ قَالَ رَبِّ أَنَّى

<p>and I have reached extreme old age?" [An angel] said, "Thus [it will be]; your Lord says, 'It is easy for Me, for I created you before, though you were nothing.'" [Zakariyyā] said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three nights, [despite being] sound." So he came out to his people from the prayer chamber and signaled to them to exalt [Allah] in the morning and afternoon (Sūrat Maryam, 19:1-11).</p>	<p>يَكُونُ لِي غُلَمٌ وَكَانَتْ أَمْرًا قَافِرًا وَقَدْ بَلَغْتَ مِنَ الْكِبَرِ عِتِيًّا ۝ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْنٍ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ۝ قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ قَالَ ءَايَتُكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ۝ فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ۝</p>
<p>At that, Zakariyyā called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication." So the angels called him while he was standing in prayer in the chamber, "Indeed, Allah gives you good tidings of Yahyā, confirming a word from Allah and [who will be] honourable, abstaining [from women], and a prophet from among the righteous." He said, "My Lord, how will I have a son when I have reached old age and my wife is barren?" The angel said, "Such is Allah; He does what He wills." He said, "My Lord, make for me a sign." He Said, "Your sign is that you will not [be able to] speak to the people for three days except by gesture. And remember your Lord much and exalt [Him with praise] in the evening and the morning" (Sūrat Āl- 'Imrān, 3:38-41)</p>	<p>هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ إِنَّكَ سَمِيعُ الدُّعَاءِ ۝ فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ۝ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَمٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ۖ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ۝ قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ قَالَ ءَايَتُكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمَزًا وَاذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ۝</p>

## Prophet Yahyā (ؑ)

<p><b>Lineage and childhood</b></p>	<p>Yahyā (ؑ) was born to Zakariyyā (ؑ) when he and his wife had already reached old age.</p> <p>Unlike other children, Yahyā (ؑ) was gentle and merciful to all those around him, including animals. He would feed the animals until there was nothing left of his own food, and he himself would eat only fruit or leaves</p> <p>He also loved to read as a child, and this quality gave him in-depth knowledge of the Scriptures. With this knowledge, he was able to judge between people, understand the secrets of the religion, and guide people back to the religion.</p> <p>يَنِيحِي خُذِ الْكِتَابَ بِقُوَّةٍ وَءَاتَيْنَاهُ الْحَكَمَ صَبِيًّا ۝ وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ۝ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ۝ وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ۝</p> <p><i>[Allah] said, "O Yahyā, take the Scripture with determination." And We gave him judgement [while yet] a boy and affection from Us and purity, and he was fearing of Allah and dutiful to his parents, and he was not a disobedient tyrant. And peace be upon him the day he was born and the day he dies and the day he is raised alive (Sūrat Maryam, 19:12-5)</i></p>
<p><b>His unique characteristics</b></p>	<p>Yahyā (ؑ) was very ascetic in his ways. His food would regularly be herbs, leaves and grass, and he would weep so much that tears marked his cheeks.</p> <p>In one narration, it is mentioned that that Zakariyyā (ؑ) did not see his son for three days. He found him weeping inside a grave which he had dug. He said, 'My son, I have been searching for you, and you are dwelling in this grave weeping!'</p> <p>'O father, did you not tell me that between Paradise and Hell is only a span, and it will not be crossed except by tears of those who cry?' He said to him: 'Weep then, my son' and they wept together.</p> <p>Other narrations say that Yahyā (ؑ) said: 'The</p>

	<p>dweller of Paradise are sleepless out of the sweetness of Allah's bounty; that is why the faithful must be sleepless because of Allah's love in their hearts. How far between the two luxuries, how far between them?</p> <p>When Yahyā (ؑ) called people to worship Allah, he made them cry out of love and submission, arresting their hearts with the truthfulness of his words.</p>
<b>Death</b>	<p>At the time, Palestine was ruled by a tyrant named Herod Antipas. Herod was in love with his niece named Salome, and wanted to marry her. The marriage was encouraged by Salome's mother, and Salome herself looked forward to this marriage, for it would mean that she would become queen over Palestine. Some of the scholars of the time also permitted the marriage, either fearing the wrath of Herod or hoping to gain favour with him.</p> <p>Yahyā (ؑ) was adamant that such a marriage was incestuous, and that it was clearly against the law of the Torah, and he did not approve it under any circumstance. This fatwā of Yahyā (ؑ) angered Salome particularly, because she desperately wanted to rule Palestine as its queen. Plotting to eliminate Yahyā (ؑ), she dressed seductively for Herod and danced before him. Filled with passion, he offered to do anything she desired.</p> <p>At once, she told him that she wanted, quite literally, the head of Yahyā (ؑ). Herod granted her request; he had Yahyā (ؑ) executed and brought his head to her on a platter.</p>

Yahyā (ؑ) would sleep anywhere in the mountains or in holes in the ground. He sometimes would find a lion or a bear as he entered a cave, but being deeply absorbed in praising Allah, he never heeded them. The beasts recognised Yahyā (ؑ) as the prophet who cared for all the creatures, so they would leave the cave, bowing their heads. Yahyā (ؑ) sometimes fed those beasts, out of mercy, from his food and was satisfied with prayers as food for his soul. He would spend the night crying and praising Allah for His blessings.

Needless to say, the death of this beloved Prophet of Allah (ﷺ) will be punishable in the Hereafter, but in this life, armies invaded the country and destroyed the kingdom.

### Remember and reflect

1. Appearances of the pious
2. Standing firm on the truth







Allah. Indeed, Allah provides for whom He wills without account."  
(Sūrat Āl- 'Imrān, 3:33-7)

### Birth of 'Isā (ﷺ)

And mention, [O Muhammad], in the Book [the story of] Mary, when she withdrew from her family to a place toward the east. And she took, in seclusion from them, a screen. Then We sent to her Our Angel, and he represented himself to her as a well-proportioned man. She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah." He said, "I am only the messenger of your Lord to give you [news of] a pure boy." She said, "How can I have a boy while no man has touched me and I have not been unchaste?" He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.'" (Sūrat Maryam, 19:16-21)

وَأَنذِرْنِي الْكَتَمِ بِهِمْ إِذْ لَمْ يَكُنْ مِنْ أَهْلِهَا  
فَهَافُوتٍ مِنْ دُونِمْ حِجَابًا  
فَهَافُوتٍ إِلَى مَا رُوحُكُمْ أَلَمَ بِهِ  
بَشَرًا سَرِيًّا ١٧ وَقَالَتْ لِي أَغْوَدُ  
بِالْبَرِّ مِنْ فَكِّ إِنْ لَيْتَ بَشَرًا ١٨  
وَقَالَ لَهَا رَبُّهَا رُوحُكَ لِي مِنْ  
لَدُنِّي فَتَمِمْ ١٩ وَقَالَتْ لِي فَيَكُونُ  
لِي فَتَمِمْ وَهِيَ مِنَ الْبَشَرِ وَهِيَ فَتَمِمْ  
بِغِيٍّ ٢٠  
وَقَالَ لَهَا رَبُّكَ وَقَالَ لَهَا رُوحُكَ  
فَيَكُونُ فَتَمِمْ عَلَيْهِ فَلْيَنْزِلْ رُوحُكُمْ  
فَيَكُونُ فَتَمِمْ ٢١

The words of the Angel caused Maryam to stress, as she was from a noble family and would bring much dishonour to them if she gave birth without being married. After some months, she could not bear the mental stress any longer, and fled the city. En route, she went into labour and delivered 'Isā (ﷺ)

So she conceived him, and she withdrew with him to a remote place. And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten." But he called her from below her, "Do not grieve, your Lord has provided beneath you a stream. And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates."

فَهَافُوتٍ إِلَى مَا رُوحُكُمْ أَلَمَ بِهِ  
بَشَرًا سَرِيًّا ٢٢ وَقَالَتْ لِي أَغْوَدُ  
بِالْبَرِّ مِنْ فَكِّ إِنْ لَيْتَ بَشَرًا ٢٣  
وَقَالَ لَهَا رَبُّهَا رُوحُكَ لِي مِنْ  
لَدُنِّي فَتَمِمْ ٢٤ وَقَالَتْ لِي فَيَكُونُ  
لِي فَتَمِمْ وَهِيَ مِنَ الْبَشَرِ وَهِيَ فَتَمِمْ  
بِغِيٍّ ٢٥  
وَقَالَ لَهَا رَبُّكَ وَقَالَ لَهَا رُوحُكَ  
فَيَكُونُ فَتَمِمْ عَلَيْهِ فَلْيَنْزِلْ رُوحُكُمْ  
فَيَكُونُ فَتَمِمْ ٢٦

*So eat and drink and be contented.  
And if you see from among humanity  
anyone, say, 'Indeed, I have vowed to  
the Most Merciful abstention, so I will  
not speak today to [any] man.' "*  
(Sūrat Maryam, 19:22-6)

It was said that, while she was pregnant, Maryam met her aunt, who said that she felt as if she were pregnant. Maryam at this point replied that she also felt as if she was pregnant. Then her aunt said, 'I can see what is in my womb is prostrating before what is in your womb'.

In another incident, Maryam was questioned, "Can a tree come to grow without a seed?" She said: "Yes, the one which Allah created for the first time." The questioner became more specific, "Is it possible to bear a child without a male partner?" She said: "Yes, Allah, created Adam without male or female!"

### The Reaction of the Community

Maryam decided to return to the community, but her fears had not eased. Sensing his mother's discomfort, 'Isā (ﷺ), the newborn baby, spoke and suggested that if she met anyone, she should say that she was observing a fast and would not speak to anyone that day. Reassured by this miracle, Maryam pressed on.

As she re-entered her city, the people did indeed question her. She said nothing, but pointed to the baby. The Qur'an relates the incident as follows

*Then she brought him to her people,  
carrying him. They said, "O Mary,  
you have certainly done a thing  
unprecedented. O sister of Aaron,  
your father was not a man of evil,  
nor was your mother unchaste." So  
she pointed to him. They said, "How  
can we speak to one who is in the  
cradle a child?" [Jesus] said,  
"Indeed, I am the servant of Allah.  
He has given me the Scripture and  
made me a prophet. And He has  
made me blessed wherever I am and  
has enjoined upon me prayer and  
zakah as long as I remain alive And  
[made me] dutiful to my mother, and  
He has not made me a wretched*

نَفْسَتِ بِرَبِّهِمْ وَلَهُ الْحُكْمُ يُرْسِلْ فِيهِمْ مَنْ يَشَاءُ ۚ  
لَهُ الْفُتُوكِ أَمْ يَرُدُّهُمْ رُجُومًا ۚ  
بِغْيَا ۚ ۸ قَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا  
كُنَّا فِي أَصْحَابِ ٱلَّذِي يَدْعُو ٱلَّذِينَ يَدْعُونَ  
عِندَ ٱللَّهِ لَمَجْنُونِينَ ۚ ۹ قَالُوا هَٰذَا هُوَ ٱلَّذِي  
كُنَّا نَعْتَقِبُ ۚ ۱۰ قَالُوا هَٰذَا هُوَ ٱلَّذِي كُنَّا نَعْتَقِبُ  
ۚ ۱۱ قَالُوا هَٰذَا هُوَ ٱلَّذِي كُنَّا نَعْتَقِبُ ۚ ۱۲  
قَالُوا هَٰذَا هُوَ ٱلَّذِي كُنَّا نَعْتَقِبُ ۚ ۱۳  
قَالُوا هَٰذَا هُوَ ٱلَّذِي كُنَّا نَعْتَقِبُ ۚ ۱۴  
قَالُوا هَٰذَا هُوَ ٱلَّذِي كُنَّا نَعْتَقِبُ ۚ ۱۵  
قَالُوا هَٰذَا هُوَ ٱلَّذِي كُنَّا نَعْتَقِبُ ۚ ۱۶  
قَالُوا هَٰذَا هُوَ ٱلَّذِي كُنَّا نَعْتَقِبُ ۚ ۱۷  
قَالُوا هَٰذَا هُوَ ٱلَّذِي كُنَّا نَعْتَقِبُ ۚ ۱۸  
قَالُوا هَٰذَا هُوَ ٱلَّذِي كُنَّا نَعْتَقِبُ ۚ ۱۹  
قَالُوا هَٰذَا هُوَ ٱلَّذِي كُنَّا نَعْتَقِبُ ۚ ۲۰  
قَالُوا هَٰذَا هُوَ ٱلَّذِي كُنَّا نَعْتَقِبُ ۚ ۲۱  
قَالُوا هَٰذَا هُوَ ٱلَّذِي كُنَّا نَعْتَقِبُ ۚ ۲۲  
قَالُوا هَٰذَا هُوَ ٱلَّذِي كُنَّا نَعْتَقِبُ ۚ ۲۳

tyrant. And peace is on me the day I was born and the day I will die and the day I am raised alive." (Sūrat Maryam, 19:27-33)

### Towards Prophethood

<p><b>‘Īsā (ﷺ) opposes practices of the Jews</b></p>	<p>The Jewish priests felt this child ‘Īsā (ﷺ) was dangerous, for they felt that the people would turn their worship to Allah the Almighty Alone, displacing the existing Jewish tenets. Consequently, they would lose their authority over the people. Therefore, they kept the miracle of ‘Īsā’s (ﷺ) speech in infancy as a secret and accused Maryam of a great misdeed.</p> <p>‘Īsā (ﷺ) grew up to manhood. It was Sabbath, a day of complete rest: no fire could be lit or extinguished nor could females plait their hair. Mūsā (ﷺ) had commanded that Saturday be dedicated to the worship of Allah (I). However, the wisdom behind the Sabbath and its spirit had gone, and only the letter remained in the Jews’ hearts. Also, they thought that Sabbath was kept in heaven, and that the People of Isrā’īl had been chosen by Allah (I) only to observe the Sabbath.</p> <p>They made a hundred things unlawful on Saturday even self-defence or calling a doctor to save a patient who was in bad condition. This is how their life was branded by such hypocrisy. Although the Pharisees were guardians of the law, they were ready to sell it when their interests were involved so as to obtain personal gains. There was, for example, a rule which prohibited a journey of more than one thousand yards on the Sabbath day. What do we expect of the Pharisees in this case? The day before, they transferred their food and drink from their homes two thousand yards away and erected a temporary house so that from tthey could travel a further thousand yards on the Sabbath day.</p> <p>‘Īsā (ﷺ) was on his way to the temple. Although it was the Sabbath, he reached out his hand to pick two pieces of fruit to feed a hungry child. This was considered to be a violation of the Sabbath law. He made a fire for the old women to keep themselves</p>
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	<p>warm from the freezing air. Another violation. He went to the temple and looked around. There were twenty thousand Jewish priests registered there who earned their living from the temple. The rooms of the temple were full of them.</p>
<b>'Īsā (ﷺ) receives Prophethood</b>	<p>'Īsā (ﷺ) observed that the visitors were much fewer than the priests. Yet the temple was full of sheep and doves which were sold to the people to be offered as sacrifices. Every step in the temple costed the visitor money. They worshipped nothing but money.</p> <p>In the temple, the Pharisees and Sadducees acted as if it were a market place, and these two groups always disagreed on everything. 'Īsā (ﷺ) followed the scene with his eyes and observed that the poor people who could not afford the price of the sheep or dove were swept away like flies by the Pharisees and Sadducees. 'Īsā (ﷺ) was astonished. Why did the priests burn a lot of offerings inside the temple, while thousands of poor people were hungry outside it?</p> <p>On this blessed night, the two noble prophets Yahyā (ﷺ) and Zakariyyā (ﷺ) died, killed by the ruling authority. On the same night, the revelation descended upon 'Īsā (ﷺ). Allah (I) commanded him to begin his call to the children of Israel. To 'Īsā (ﷺ), the life of ease was closed, and the page of worship and struggle just opened.</p>

### His Message

<b>Reinforcement of the Law of Mūsā (ﷺ)</b>	<p>Like an opposing force, the message of 'Īsā (ﷺ) came to denounce the practices of the Pharisees and to reinforce the Law of Mūsā (ﷺ). In the face of a materialistic age of luxury and worship of gold,</p> <p>'Īsā (ﷺ) called his people to a nobler life by word and deed. This exemplary life was the only way out of the wretchedness and diseases of his age. 'Īsā's (ﷺ) call, from the beginning, was marked by its complete uprightness and piety. It appealed to the soul, the inner being, and not be a closed system of rules laid down by society.</p>
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	<p>‘Īsā (ﷺ) continued inviting the people to Allah (I). His call was based on the principle that there is no mediation between the Creator and His creatures. However, ‘Īsā (ﷺ) was in conflict with the Jews’ superficial interpretation of the Torah. He said that he did not come to abrogate the Torah, but to complete it by going to the spirit of its substance to arrive at its essence. He made the Jews understand that the Ten Commandments have more value than they imagined.</p> <p>For instance, the fifth commandment does not only prohibit physical killing, but all forms of killing; physical, psychological, or spiritual. And the sixth commandment does not prohibit adultery only in the sense of unlawful physical contact between a man and a woman, but also prohibits all forms of unlawful relations or acts that might lead to adultery. The eye commits adultery when it looks at anything with passion</p>
<b>‘Īsā (ﷺ) denounces Materialism</b>	<p>‘Īsā (ﷺ) was in confrontation with the materialistic people. He told them to desist from hypocrisy, show and false praise. There was no need to hoard wealth in this life. They should not preoccupy themselves with the goods of this passing world; rather they must preoccupy themselves with the affairs of the coming world because it would be everlasting</p> <p>‘Īsā (ﷺ) told them that caring for this world is a sin, not fit for pious worshippers. The disbelievers care for it because they do not know a better way. As for the believers, they know that their sustenance is with Allah (I), so they trust in Him and scorn this world</p> <p>‘Īsā (ﷺ) continued to invite people to worship the Only Lord, Who is without partner, just as he invited them to purify the heart and soul.</p>



## His Miracles

<p>[The Day] when Allah will say, "O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit and you spoke to the people in the cradle and in maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind and the leper with My permission; and when you brought forth the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic." And [remember] when I inspired to the disciples, "Believe in Me and in My messenger Jesus." They said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allah]." (Sūrat al-Mā'idah , 5:110-1)</p>	<p>إِنقُذْهُ أَتَشْكُرُ عِيسَى ابْنُ مَرْيَمَ أَكْثَرَ نَعَمْ يَا عِيسَى ابْنُ مَرْيَمَ وَخُذْ بِرُوحِ الْقُدُسِ تَقُفْ لِنَاسٍ فِي الْأُمَمِ وَلَهُ دَلِيلٌ وَإِذْ خَلَقْنَاكَ اللَّعْنَةُ وَالْحُكْمُ وَالْتَوَهُ وَالْأَنْجِيلُ وَالْأَنْجِيلُ مِنْ الْحَيِّ لَكُنْ لَكُنْ لَكُنْ لَكُنْ لَكُنْ لَكُنْ فَنَقُصُّونَ طُيُوبَ إِنْشَاءِ الْكَلِمِ وَالْأَنْجِيلُ وَالْأَنْجِيلُ وَالْأَنْجِيلُ بِإِنْشَاءِ وَإِذْ خَلَقْنَاكَ بِرُوحِي لَمْ يَكُنْ إِذْ خَلَقْنَاكَ بِرُوحِي لَمْ يَكُنْ لَكُنْ لَكُنْ فَنَقُصُّونَ طُيُوبَ إِنْشَاءِ الْكَلِمِ وَالْأَنْجِيلُ وَالْأَنْجِيلُ وَالْأَنْجِيلُ بِإِنْشَاءِ وَإِذْ خَلَقْنَاكَ بِرُوحِي لَمْ يَكُنْ إِذْ خَلَقْنَاكَ بِرُوحِي لَمْ يَكُنْ لَكُنْ لَكُنْ فَنَقُصُّونَ طُيُوبَ إِنْشَاءِ الْكَلِمِ</p>
<p>And He will teach him writing and wisdom and the Torah and the Gospel And [make him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah. And I cure the blind and the leper, and I give life to the dead - by permission of Allah. And I inform you of what you eat and what you store in your</p>	<p>وَالْأَنْجِيلُ وَالْأَنْجِيلُ وَالْأَنْجِيلُ بِإِنْشَاءِ وَإِذْ خَلَقْنَاكَ بِرُوحِي لَمْ يَكُنْ إِذْ خَلَقْنَاكَ بِرُوحِي لَمْ يَكُنْ لَكُنْ لَكُنْ فَنَقُصُّونَ طُيُوبَ إِنْشَاءِ الْكَلِمِ وَالْأَنْجِيلُ وَالْأَنْجِيلُ وَالْأَنْجِيلُ بِإِنْشَاءِ وَإِذْ خَلَقْنَاكَ بِرُوحِي لَمْ يَكُنْ إِذْ خَلَقْنَاكَ بِرُوحِي لَمْ يَكُنْ لَكُنْ لَكُنْ فَنَقُصُّونَ طُيُوبَ إِنْشَاءِ الْكَلِمِ وَالْأَنْجِيلُ وَالْأَنْجِيلُ وَالْأَنْجِيلُ بِإِنْشَاءِ وَإِذْ خَلَقْنَاكَ بِرُوحِي لَمْ يَكُنْ إِذْ خَلَقْنَاكَ بِرُوحِي لَمْ يَكُنْ لَكُنْ لَكُنْ فَنَقُصُّونَ طُيُوبَ إِنْشَاءِ الْكَلِمِ</p>

فَاعْبُدُوهُ مَخَاصِطَ مُبْتَدِئِهِمْ ٥١  
 وَلَقَدْ مَنَّ اللَّهُ عَلَى عَبْدِهِ لِيُذْهِبَ عَنْكَ  
 غَيْظَهُ إِذْ يَخْرِجُ الْأَسْمِدَ وَالْجَبَلِ  
 مِنْ بَيْنِ يَدَيْهِ لِلْإِنْسَانِ لِيَفْهَمَ  
 وَنَحْنُ أَزْهَرُ ٥٢ وَاللَّهُ يَهْدِي  
 لِمَنْ يَشَاءُ سَبِيلًا ٥٣ وَلَقَدْ مَنَّ  
 اللَّهُ عَلَى عَبْدِهِ لِيُذْهِبَ عَنْكَ  
 غَيْظَهُ إِذْ يَخْرِجُ الْأَسْمِدَ وَالْجَبَلِ  
 مِنْ بَيْنِ يَدَيْهِ لِلْإِنْسَانِ لِيَفْهَمَ  
 وَنَحْنُ أَزْهَرُ ٥٤

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## Appendix1

### Stories of Banī Isrā'īl

#### The pious man and his son

Mūsā (ؑ) stayed among his people calling them to Allah (I). It seems their souls were uneasy in a way that the observant eye could not mistake. Their obstinacy and chattering about what has become known as 'The Story of the Cow' was unwarranted. This topic did not need so many negotiations between Mūsā (ؑ) and the people, nor did it need all their bias.

It was said that among the children of Isrā'īl there lived a pious man. He was poor but very careful about how he earned his living; it had to be honestly earned. Everything that he did was done for the sake of Allah (I), never for selfish gain. On his deathbed his last words were: 'O Allah, I place my wife, my little son, and my only possession, a calf, in Your care.' Strangely, he asked his wife to lead the calf to the forest and leave it there. He did this because he did not trust the children of Israel, for they were a selfish and greedy folk.

After a few years when the boy had grown up, his mother told him: "Your father has left you a calf in the trust of Allah. It must have grown into a cow by now." The son was surprised. He did not know of any calf all these years and asked his mother where it was. She replied: "Be like your father and say: 'I trust in Allah,' then go look for it."

With a rope in his hand, he went to the forest and prostrated himself before Allah (I): "O Allah, Lord of Ibrāhīm and Ya'qūb and Ayyūb, return to me my father's trust." As he raised his head, he saw a cow coming towards him. It stopped submissively beside him. He tied the rope around its neck and led it to his house. The cow would not allow anyone else come near it except the young man.

The youth was as pious as his father. He earned his living by cutting wood. Whatever he earned he divided into three equal portions; one he gave to his mother, one he used for his needs, and the last he gave as charity. His nights, too, were divided into three parts; during the early part of the night he helped his mother, the middle part he devoted to the worship of Allah (I), and during the last part he rested.

#### The murdered son of a wealthy man and the cow

About this time a wealthy man died, leaving behind an only son, who inherited his father's wealth. His cousins envied his good fortune, and secretly killed him so that they could inherit it.

The dead boy's other relatives came to Mūsā (ؑ) and asked his help in tracing the boy's murderer. Mūsā (ؑ) instructed them to slaughter a cow, remove its tongue and place it on the corpse. This would reveal the



murderer, he told them. They accused Mūsā (ؑ) of joking. He replied: 'Allah forbid that I be foolish!' They questioned him about the type of cow they should slaughter, and he said: 'This cow is neither young nor mature, but in between the two conditions, so do as you have been commanded.' Instead of following his direction, they asked him more questions. 'What colour must it be?' He replied: 'Verily, it is yellow in colour.' They still were not satisfied with his answer and asked for more details. Mūsā (ؑ) replied: 'It is an unyoked cow; it does not plough the soil nor water the tilth, and is entirely without marks.'

They went out in search of such a cow. The only one that matched the description was the one owned by the orphaned youth. They met him on the way and asked the price for which he would sell his cow. He told them he would have to consult his mother first, so they accompanied him to his house and offered her three gold coins. She refused their offer, saying that the cow was worth much more.

They went on increasing their offer and the mother kept on refusing. Finally the urged the son to speak to his mother to be reasonable. He told them: 'I will not sell the cow without my mother's approval, even if you offered me its skin filled with gold!' On hearing this, his mother smiled and said: 'Let that be the price: its skin filled with gold.' They realised that no other cow would do; they had to have it at any price. They agreed to buy the cow and paid with its skin filled with gold.

### Mūsā (ؑ) and al-Khiḍr

One day Mūsā (ؑ) delivered such an impressive sermon that all who heard it were deeply moved. Someone in the congregation asked: 'O Messenger of Allah, is there another man on earth more learned than you?' Mūsā (ؑ) replied: 'No!', believing this to be the case, as Allah had given him the power of miracles and honoured him with the Tawrāt.

However, Allah revealed to Mūsā (ؑ) that no man could know all there is to know, nor would one messenger alone be the custodian of all knowledge. There would always be another who knew what others did not. Mūsā (ؑ) asked Allah: 'O Allah, where is this man? I would like to meet him and learn from him.' He also asked for a sign to this person's identity.

The Qur'an relates the story in Q. 18:60–82

<p><i>And [mention] when Mūsā said to his servant, 'I will not cease [travelling] until I reach the junction of the two seas or continue for a long period.' But when they reached the junction between them, they forgot their fish, and it took its course into</i></p>	<p>وإِنْقَضَ إِلَيْهِ الْيَوْمُ وَاللَّيْلُ وَتَنَسَّى مُوسَىٰ صَاحِبَهُهُ الَّذِي وَعَدَهُ بِوَعْدِهِ فَظَلَمَ الْوَخَصَّ الَّذِي تَوَلَّىٰ وَوَعَدَهُ أَن يُجِيبَهُ فَأَخْبَدَ فَذَلِكُنَا الَّذِي لُمْنَا فِي الْقُرْآنِ وَإِن تَذَكَّرْنَا فَتَذَكَّرْنَا وَلَئِن سَأَلْنَا لَهُمْ أَفْوَاجًا فَقَالُوا مِثْلَ الْقُرْآنِ الَّذِي نَقُلُوكَ فَمِثْلُ نَقْلِهِ لَمَبْنَعُ وَالَّذِينَ نَسُوا آيَاتِ الْحَقِّ وَنَسُوا حَظًّا مِمَّا كُتِبَ لَهُمْ لَنُسَاقِنَهُمْ فِي أَعْيُنِنَا ذُرِّيَّتَهُ وَالَّذِينَ كَفَرُوا بِآيَاتِنَا وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ بِالْآيَاتِ فَكَفَرُوا بِهَا فَسَخَّرْنَا الْقَارُونَ لِبَنِي إِسْرَافِيلَ فَمَنْ مَعَهُمْ فِي الْقَارُونِ فَنَزَّلْنَا الْقَارُونَ فِي الْيَمِّ مَذَلًّا لِّمَا كَانُوا يَكْفُرُونَ</p>
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the sea, slipping away. So when they had passed beyond it, [Moses] said to his boy, "Bring us our morning meal. We have certainly suffered in this, our journey, [much] fatigue."

He said, "Did you see when we retired to the rock? Indeed, I forgot [there] the fish. And none made me forget it except Satan - that I should mention it. And it took its course into the sea amazingly". [Moses] said, "That is what we were seeking." So they returned, following their footprints. And they found a servant from among Our servants to whom we had given mercy from us and had taught him from Us a [certain] knowledge. (Sūrat al-Kahf, 18: 60-5)

٦٢ قَالَهُ لَوْ يَدْرِيكَ إِذْ تُهَوِّنَا إِلَى الْأَرْضِ خَوْفًا  
فَعَلَّ يَدْرِيكَ الْخَوْفَ وَمَا لَكَ مِنْهُ إِلَّا  
لَتَرِي طِفْلًا مِنْ نَكْوَاهُ وَتَخْفِضُ بِهِ فُجْرًا  
لَلْجَحْرِ عَجَبًا ٦٣ قَالَهُ قُلْكَ مَا الْكُنْ أَنْفَغَ  
فَهَ أَرْتَمَا لَحْيَ هَاهَا رِمَا وَهَرَصَا ٦٤  
فَمَوْجًا عَدَا مِنْ عَدَانَا وَلَكِنَّهُ رَوْحًا  
مَنْ عَدَا وَنَحْنُ نَحْنُ الْغَمَا ٦٥

Mūsā said, 'May I follow you that you teach me from what you have been taught of sound judgement?' He said, 'Indeed, with me you will never be able to have patience. And how can you have patience for what you do not encompass in knowledge?' [Mūsā] said, 'You will find me, if Allah wills, patient, and I will not disobey you in [any] order.' He said, 'Then if you follow me, do not ask me about anything until I make to you about it mention.' So they set out, until when they had embarked on the ship, al-Khiḍr tore it open. [Mūsā] said, 'Have you torn it open to drown its people? You have certainly done a grave thing.' [al-Khiḍr] said, 'Did I not say that with me you would never be able to have patience?' [Mūsā] said, 'Do not blame me for what I forgot and do not cover me in my matter with difficulty.' So they set out, until when they met a boy, al-Khiḍr killed him. [Mūsā] said, 'Have you killed a pure soul for other than [having killed] a

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ  
تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا ٦٦ قَالَ إِنَّكَ  
لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ٦٧ وَكَيْفَ  
تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا ٦٨  
قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا  
أَعْصِي لَكَ أَمْرًا ٦٩ قَالَ فَإِنْ أَتَّبَعْتَنِي  
فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ  
مِنْهُ ذِكْرًا ٧٠ فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي  
السَّفِينَةِ خَرَقَهَا ٧١ قَالَ أَخَرَقْتُهَا لِتُغْرِقَ  
أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ٧٢ قَالَ  
أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا  
٧٣ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا  
تُزِيقْنِي مِنْ أَمْرِي عُسْرًا ٧٤ فَانْطَلَقَا  
حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتِ



soul? You have certainly done a deplorable thing.' [al-Khiḍr] said, 'Did I not tell you that with me you would never be able to have patience?' [Mūsā] said, 'If I should ask you about anything after this, then do not keep me as a companion.

You have obtained from me an excuse.' So they set out, until they came to a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so al-Khiḍr restored it. [Mūsā] said, 'If you wished, you could have taken for it a payment.' [al-Khiḍr] said, 'This is parting between me and you. I will inform you of the interpretation of that about which you could not have patience. As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force. And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief. So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience.' (Sūrat al-Kahf, 18:66-82)

نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا  
نُّكْرًا ﴿٦٦﴾ قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَن  
تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾ قَالَ إِن  
سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي  
قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا ﴿٦٨﴾ فَأَنْطَلَقَا  
حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا  
فَاتَّبَعُوا أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا  
يُرِيدُ أَن يَنْقَضَ فَأَقَامَهُ ﴿٦٩﴾ قَالَ لَوْ شِئْتَ  
لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٠﴾ قَالَ هَذَا  
فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ  
تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧١﴾ أَمَّا السَّفِينَةُ  
فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ  
فَارَدْتُ أَن أَعْيَبَهَا وَكَانَ وَرَاءَهُم مَّلِكٌ  
يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٢﴾ وَأَمَّا  
الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَن  
يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٧٣﴾ فَأَرَدْنَا  
أَن يُبَدِّلَهُمَا رَهْمًا خَيْرًا مِّنْهُ زَكَاةً وَأَقْرَبَ  
رُحْمًا ﴿٧٤﴾ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ  
يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ  
لَّهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ  
أَن يَغْلِبَ أَشَدَّهُمَا وَيُسَخِّرِ جَا كُنْزَهُمَا  
رَحْمَةً مِّن رَّبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي  
ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٧٥﴾